THE COMMONWEAL

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RELIGIOUS COOPERATION

A VERY definite answer to the widespread assumption that the organized religious forces of the United States have broken down, and are dying out, has been made by the National Committee for Religion and Welfare Recovery. A summary of the report has been released to the press by the Golden Rule Foundation, which instituted the committee, whose survey covers the Protestant, Catholic and Jewish faiths. Representatives of these groups direct the work of the committee, which, in addition to its general survey, is also engaged in a highly practical program of religious cooperation.

According to the findings of the survey, which covered more than a century in its study of the available statistics, there has been no such general falling away from the churches as many critics have claimed to be the case. On the contrary, the chief religious bodies have grown steadily during the past century, not only numerically, but in proportion to the total population. Between 1800 and 1934 the total population of the United States increased about twenty-two-fold, while the total recorded membership of the principal organized religions increased during the same period about eighty-fold. While in 1800 only one out of every fourteen persons belonged to the Evangelical Protestant Churches, and one out of every fifty-three to the Catholic Church, in 1934 one out of every four persons in the country belonged to one or another of the Evangelical Protestant Churches and one out of every six persons was a Catholic. It is thus apparent that approximately one-half of the entire population is definitely committed to church membership. In addition, there is a very large but indeterminate number of persons who are not church members but still maintain their religious traditions, and at least some parts of religious practises. More than 30,000,000 Americans attend services each week in Protestant and Catholic churches and Jewish synagogues, so that, according to the committee, the present generation is "far more conspicuously aligned with the Church than were its ancestors a century ago." Moreover, it is confidently claimed that there has been a betterment "in ideals and conduct of those already belonging to religious bodies and attending services regu-

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larly in churches or synagogues. But this, of course, cannot be tangibly estimated, although one result of the so-called 'redemptive efforts of religious worship' may be seen in the reported growth of welfare activities, which have greatly increased in the past hundred years."

In six definite directions progress can be proven, beyond the numerical advance, according to the interpretation of the survey committee. Some of these points apply only to the Protestant churches, others apply to all three groups. The disastrous tendency to the multiplication of Protestant sects has been checked. "There are relatively not more but fewer denominations than there used to be. Within Protestantism there is constantly increasing unity." Yet this strengthening of Protestant unity has not resulted in stronger conflict with other bodies. On the contrary, the committee declares that "a strong movement for cooperation among the major faiths is in the ascendant." There has been a gain, although only a slight one, in the proportion of men who are members of the churches. It is also claimed that the churches "through more carefully graded and adapted types of services and activities are better able to hold the converts which they make." Finally, "a vigorous youth movement has been developed within the past century in all of the major faiths."

It is in the rural regions that the survey finds that the churches have lost ground. They have not "kept up with the revolution which has depopulated much of rural America, extinguished thousands of rural churches, and piled up the great cities. The religious bodies have not shifted the remaining rural churches fast enough to escape a slight slump in the percentage of rural church population. With villages, towns and small cities generally, however, the Church is gaining on the situation. A relatively stabilized nation—anything like a planned economy—will make the prospect of the churches even better in future."

While only a few of the chief points of the committee's survey can be glanced at in the brief summary supplied to the press, the report as a whole quite justifies its conclusion that there has been progress and not decline in organized religion, and that while all the churches have been desperately hard hit financially by the depression, and must struggle hard to recover, they possess ample resources of faith and energy to apply to the work of recovery.

It is to arouse the churches themselves to a livelier consciousness of their innate strength that the committee is now, on the basis of this encouraging report, conducting its nation-wide program of practical cooperation. From October 1 to January 1, 1935, efforts will be made to bring back to full and active church membership the vast number of slothful or careless Christians and Jews who are nominally attached to their respective faiths. October 1 to 6 will be Fellowship Week, in which concerted efforts will be made to secure crowded churches and synagogues on Loyalty Day: October 6, Saturday, for Jews; October 7, Loyalty Sunday, for Protestants and Catholics. Throughout the rest of the year there will be a continuous series of meetings, educational in purpose, and varied in character to suit the requirements of the different denominations, to impress the practical obligations and opportunities for service that church membership implies upon the recruits. No more interesting and potentially valuable experiment in religious cooperation has been known in our country. Vast results for good are bound to come of it.

WEEK BY WEEK

TEXTILE strikers confronted National Guard troops all the way from Maine to Georgia as the week opened; the trouble had been called off and the soldiers sent home as the seventh day rolled around. It was not a very costly or bloody disturbance, and the chief difficulty was that the points at issue were difficult to put into writing. Accordingly the strike could most easily be explained as a controversy over the theory and practise of NRA—an interpretation which many adopted and which seemingly was also the conclusion drawn by the administration. As these remarks were being written, advance notices of a new NRA set-up were featured in the daily press. It was stated that two governing bodies would be appointed, the one charged with general administration and the other designed to handle the details incident to every-day activity. This naturally meant the end of General Hugh S. Johnson's supreme command—a *finis* many will regret, since only the most partizan will deny that he was singularly fitted to exercise authority under conditions where there must either be some authority or no order. On September 25, the General's resignation and its acceptance were in fact announced, with an added hint that he was to be given some new post. Undoubtedly he looked askance at some recent unionist maneuvers; but in all probability even the future sympathetic historian of American labor will question the wisdom of certain things which have occurred. On the other hand, the proposed set-up will, if it works, have many theoretical advantages. It will disentangle the major authority from the net of details which may too easily dignify themselves into matters of principle. At any rate, the reform of NRA must somehow be effected if the whole plan is to retain any value.

The Trend of Events

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RELIGION AND WELFARE RECOVERY reports certain events knowledge of which reached us after this issue's leading editorial was written. A first nation-wide appeal was made on September 20. Utilizing the background of the Century of Progress exposition, a number of prominent speakers pointed out that although church membership has kept pace with the development of the nation a great quickening of the spiritual life is needed if grave moral problems now everywhere in evidence are to be solved. Endorsing the movement as a whole, President Roosevelt wrote on September 14: "I earnestly hope that there will be a widespread and hearty response to the call which Protestant, Catholic and Jewish representatives have issued to the people to assemble in their churches and synagogues on October 6 and 7 for the purpose of rededicating ourselves to the service of God and of our fellow men, for surely we all feel deeply our human weakness in the presence of the problems that confront us as a people and our need of divine strength and guidance." While Catholic adult attendance at church on Sundays and holy days is good, we should be retreating to a fool's paradise if we fancied there were no room for improvement, or if we failed to use every possible means to induce the listless and the lukewarm to renew their attachment to the Faith. Whether such movements can effect a wholesale reversion to religious fidelities is one question, but surely they can help if in turn they are assisted.

Progress and Religion

DR. HAROLD G. MOULTON, president of the Brookings Institution—one of several well-endowed organizations which are now at work on fact finding as a basis for a well-reasoned solution of our economic ills—recently returned to the attack on the rather widespread notion that this country is suffering from overproduction. He comes to grips with the business depression from quite the opposite side and declares on the basis of extensive research, "All that we can produce will be bought and used if wages and salaries are increased." Plants could run merrily at capacity and absorb replacements employing the so-called heavy industries, invention and efficiency and a full work day could be encouraged rather than curtailed—"if we were able to put everybody back to work." Declaring that vast potential demands for commodities and simple improvements of the facilities for living exist in the unfulfilled wants of the masses of the people, both rural and urban, he envisaged what would happen if the 19,000,000 families whose incomes are below $2,500 could be raised to that modest level, which permits for families of even only two or three persons few of the luxuries. Increases of consumption would be, he estimated: for food, from about $10,000,000,000 to $14,000,000,000; for shelter and home maintenance, from about $7,000,000,000 to $11,000,000,000; and for other consumers' goods and services, from less than $5,000,000,000 to nearly $10,000,000,000—a total increase in consumptive expenditure of more than $16,000,000,000. It is easy enough to envisage from all of this the markets, the brisk business, the employment and business opportunities, the profits that would justify dividends and the other benefits that would ensue. What Dr. Moulton was not so daring as to propose, was how we can lift ourselves by our bootstraps to this happy condition. His map of the social terrain and possible objectives is nevertheless highly valuable. It emphasizes again that the prosperity of the nation cannot be confined to any one group or class; that the more favored are faced with doleful prospects as long as the masses cannot prosper.

A Prosperous America

WHILE traveling in the United States years ago Arnold Bennett, who had a good eye for such things, noted the middle-class contour of the city of Indianapolis—a vast expanse of small, amiable, comfort-exuding houses, the citizens of which had obviously forgotten want even while they little dreamed of riches. Is this side of America a thing of the past? During the boom period, it often seemed so; during the present era of reconstruction, it even appears more likely. "We have got to have something in the way of readjustment which prohibits exploitation of the middle group by rich and poor alike," said Professor Walter B. Pitkin at a recent New York convention, adding that otherwise the said group will vanish like one of Villon's fair ladies. There is more truth than poetry in the remark. The millions who stood for honest thrift, providing for families and going quietly about their own business, are those in whom everything decent in the "liberalism" of the past was incarnate. They considered it dishonorable to be "on the town"; they were neither ambitious nor brazen enough to want to hog a lot at other people's expense. They were numerous, but they were on principle never vocal. Now, in times of unrelenting vocality, they make as little impression as a contemplative at a football game. Laws and reforms step all over them. Industrial "vision" which sees only big goals joins with labor moods that are all complaint, to pump the contented middle class as dry as the inside of a radio tube. With the R.F.C. and NRA to the right of them, and F.E.R.A. to the left, countless of the best people this country ever had are treading a way toward economic extinction. From this point

The Passing of Contentedness

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of view Mr. Roger Babson's endorsement of the "thrift principle" as legitimate appears to be sound doctrine. The trouble with the principle as such is, of course, that devils can cite it to their purpose.

The Altar and Ourselves

AN INTERESTING paper written for the current number of *Liturgical Arts* makes the suggestion that altar societies, or guilds, for men might profitably be established by pastors anxious to promote the liturgical spirit. These groups could meet for study and from their membership good small choirs might in time be recruited. It is an idea which, like much else in the paper, deserves consideration and support. But when the author goes on to say that the care of the sanctuary "is surely more appropriate in the hands of men than of women" we feel in conscience bound to enter a demurrer to what we deem one of the esoteric notions which continually appear to make outsiders feel the liturgical movement is only a pale Catholic afterglow of the days of Morris and Rossetti. Why on earth should men be more appropriate custodians of the sanctuary than women? The Pauline injunction of silence in the churches had its roots in sound Hebraic tradition which harmonized perfectly with the Church's intuition that priests, as august representatives of the self-sacrificing Christ, ought to be men. But the care of the sanctuary is another matter entirely. Throughout the ages, as witness testimonials in all places from Constantinople to Ravenna to Trier to Lincoln, religious women have made this care their chief business; and if it had not been for them, the past record of liturgical art would be vastly less significant and rich than it is. After all, let us not forget that to women there fell the task of sacred mourning, along the road to Calvary and at the tomb. And is it necessary to add that if the Saviour thanked a damsel for drying His feet with her hair, He must presumably have little objection to feminine guardianship of linens and candlesticks?

A Good Record

ONE RELIEF project in the state, at least has paid for itself in many ways, including the way of dollars and cents. The report, just made public, of the produce harvested from the thousands of subsistence gardens planted and cultivated under the state T.E.R.A., must be pleasing alike to the dietitian and the taxpayer. The former will rejoice that tons upon tons of succulence, chlorophyl, mineral salts and roughage, all in their staple vegetable forms, have been grown and for the large part consumed by the gardeners of the 69,000 subsistence plots scattered throughout the state—the gardeners and their families being members of relief groups, whose diet is most of all in need of these health-giving additions. The taxpayer will note with gratitude that this present harvest is rated in cold cash at a worth of $2,800,000—a very considerable item even in a state budget whose figures have a gargantuan quality that often seems to take them out of the realm of the real, at least until the bill has to be footed. This whole project, which has been conducted with fine spirit and efficiency, is terminating—at least for the season—very appropriately with the opening of canning kitchens throughout the state, where the residue of the harvest may be preserved for the winter needs of the harvesters. Another saving is indicated here, in the estimated worth of the canned products at $75,000. And these figures leave out of account the fun, the good, health-giving struggle, that went perforce into the making of these gardens, and the reassurance it meant to many to draw part of their living from the soil again.

In Praise of Onions

THAT the onion radiates an influence has long been known to human society. It has not required the international congress on radiobiology, assembled at the moment in Venice and including a half-dozen of the big hats of science, to tell us that. But it is true that the aura of this controversial vegetable (if indeed a term so generically mild as "vegetable" really applies) has not always and everywhere been thought of as kindly as it is in Venice, where it is described as consisting of "M rays—of a mildly ultra-violet type," of medicinal value in treating some of the maladies of the nose. The onion's effect on the nose has been set forth, generally, in notably different terms. Those of us who really appreciate onions at their true worth will be glad because of this accolade of science; for a conspiracy of our effete civilization makes of our honest passion for the succulent and racy bulb a thing shameful, a hissing and a byword. What a strange fruit of the earth this is, that looks so weak and tastes so strong; excoriating, to paraphrase Lamb a little, the lips that bless it! It has kept as diverse company in letters as in society. It was onion and bread that the Alger hero ate for his supper, thereby impressing the old miser into adopting him; and also onion and tripe that Sir Pitt Crawley was devouring when Becky Sharpe first beheld him. The man in the Belloc essay who knew the definition of happiness, was eating an onion. It is true also, of course, that the man in Ibsen pulled an onion apart, by way of a heavy-handed Norwegian allegory on life—to prove, to wit, that there was nothing at the center. But an onion needs nothing at the center. It is quintessentially itself and wholly good all the way through.

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WHERE IS THE MONEY?

By GERHARD HIRSCHFELD

"Capitalism" depends to a major extent upon the activity of privately owned capital. This capital has, however, been virtually inoperative since 1931, and government money has financed both public undertakings and privately owned ventures. Mr. Hirschfeld analyzes the problem and speculates concerning the attitude which must underlie a practicable solution. A "New Deal" is, he thinks, an inevitable historical fact, but "there is little patience among the American people for the crushing fist of dictatorship."—The Editors.

PRIVATE investment activity is dead. How to bring it back to life undoubtedly constitutes our most important economic problem. For a simple reason: money, capital, investment, form the strongest foundation of our economic set-up, not even excepting labor. And building without it means building on sand. That is what we are doing now. The logical conclusion may turn out to be just as simple: What is being done today is based on government initiative and government financing. No one knows how far this activity will be allowed to go, nor how far it can replace, if at all, private capital. Hence, it may be that the effort of today may be the collapse of tomorrow; no one really knows.

But then, how did it happen in the first place that the government stepped into a field generally reserved to private capital? Let me be short and factual in order to be convincing: Between February, 1932, and June, 1935, the government will have expended on account of the emergency nearly $17,000,000,000. Of this, to be quite accurate, less than $7,000,000,000 will have been spent for purposes upon which private capital would not normally embark, such as relief, public works, conservation and improvement of natural resources. However, more than $10,000,000,000 would be spent on purposes in which private capital is very much interested; for instance, loans to banks, railroads and mortgage companies, loans to farmers and home owners, loans for power development and for many other purposes. And of these more than $10,000,000,000 all but $500,000,000 are long-term investments of which private capital, normally, is making a specialty.

This, then, is grave competition for the private investor, meaning any non-government investing agency. It is a competition which stretches over a period of three years and five months. If one compares this government activity with the prior activities on the private investment market, it will be found that between 1919 and 1932 the offerings to the public of new securities of domestic corporations in this country totaled nearly $57,000,000,000, or an annual average of over $4,000,000,000 of which something like five-sixths was new financing.

When, in 1932, the clouds of depression made no attempt to give up their threatening position in favor of a more hopeful sun, the supply of private capital funds to American business fell from the above average of over $4,000,000,000 to a mere $644,000,000, and in 1933 dropped even further to $381,000,000. In other words, the government is in the middle of a process of financing the capital needs of private industry at a rate comparable to, and very likely in excess of, the average rate at which such needs were met by the private investors through the medium of the market between 1919 and 1931. One might go a step further and maintain that while the government is handing out with the right hand loans and subsidies, doles and codes, and rules and concessions, with the left foot it is laboriously kicking the foundation of American industrial, financial and economic life by pushing private investment activity out of the picture. This looks very much like kissing a dear relative, and stabbing him in the back so soundly that up to now he has not come back to life.

Such is the picture of the great investment market seen from the factual platform of today, with the hopes, or fears—as the case may be—of the morrow. And it seems to be but a short step from the afore-mentioned facts to the seemingly obvious and logical conclusion which would run about like this: Here are the banks full of money; here are tremendous investment opportunities, in housing, in industry, in power development, in scores of other fields—and private capital is helpless to reap a bountiful harvest just because the government, under cover of soft-hearted legislation, is depriving the powerless private investor of his chance of getting in on the ground floor of present investment opportunities. Isn't this an overwhelming demonstration of the abuse of constitutional rights, of the most inexorable sort of dictatorship—this picture of a poor sap standing there with his pockets stuffed full of money, and no chance to go places and do things?

If this is the picture painted in quarters interested in such sort of propaganda, if there are people who believe this to be the truth because they have no other explanation, the more careful observer will be able to arrive at a different conclusion on the strength of just two facts. As is well known, the investment activity of the federal government came into being with the New Deal which, in turn, did not see the light of a suspicious

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world until well into the summer of 1933. In contrast, let it be pointed out again that fully a year before, private investment activity took the dive, from an annual average of over $4,000,000,000 to but $644,000,000 during 1932. That in the following year, the figure fell further to $381,000,000 is just a continued trend, not a new tendency. The latter had been amply proved when, a year before the ascendancy of Franklin D. Roosevelt, private capital decided to check out of the market.

Was it, then, a question of *who* should take care of investment requirements? Were the two, private capital and federal resources, fighting a tremendous battle, with the government finally emerging the winner? Did the government take undue advantage of its own great strength, overwhelming Wall Street as a colossus would squash a dwarf between thumb and forefinger? Far from it. The question was not *who* would attend to investments, but who was *forced* to go into the investment market lest the whole capital structure of the country go to pieces.

Be it recorded here that private capital did not hesitate to take to full flight when the situation became critical. Be it added that this same private capital did not care to remember any of the obligations that within a self-respected civilization ought to be derived from power, from prestige and from the knowledge of its gigantic importance to a country of 125,000,000 people. Be it said, finally, that private capital and its faithful followers by their ruthless decision were directly responsible for the ever-declining degree of economic activity from 1931 right down to 1933, which does not stop them from claiming what they consider their due, their share and their right, now that economic activity is rising again.

To judge from the prevailing situation, it is undoubtedly true that presently one single factor dominates the investment market, and that is government financing. Without it, there would be no investment activity to speak of. Without it, the automobile industry would not produce (as I am writing) fully 50 percent more vehicles than a year ago; the farmer's cash income would not be 35 percent above last year's; bankruptcies would not be the lowest since January, 1930; construction awards during the first half of the year would not exceed those of a year ago by more than 40 percent; 3,000,000 persons would not have found jobs; exports would not have picked up $367,000,000 in the first six months, as compared with 1933; prices would not have advanced some 70 percent, making business profitable again; countless millions of people would have been left in utter distress, had the government not decided to spend something like $300,000,000 a month for their relief; nearly 4,000 labor disputes would not have been arbitrated by the National Labor Board and its branches; general wages would not have risen 20 percent over a year ago.

There is no reason why private capital could not have achieved the same, had it followed but the same policies which guided government investing for the last year or so. Unfortunately, the characteristic of private capital is fundamentally different from that of government capital. Hence, they act differently under more or less the same conditions. If the private investor (which means any other than a government agency) turned his back on the market in 1932 and 1933, he did so for two reasons: there was little or no security for a possible investment, and there was a very doubtful profit in prospect. These two are fundamental requirements, and always have been, for the lender of money. Today the capitalist advances different reasons for his attitude of "wait and see"; for instance, the fear of strikes, of taxation, of profit limitation, of unemployment insurance, of changing (downward) price trends, and so on. Essentially, they are the same arguments: lack of adequate security, and assurance of some profit rate.

The government bears an altogether different attitude toward the "need of money." Where the capitalist is guided by the "convenience" or the "wisdom" of going into the market, the government does not know anything, and cannot afford to be guided by anything, but the actual need of the situation. The American government and the governments of France and Britain, of Italy and Germany and Austria, not to speak of Soviet Russia, have come to the realization (because they have been forced to it by circumstances) that the money market cannot be left to the whims and fancies of that part of the people who can decide whether or not a booming economy should be further stimulated by blood transfusions, or whether the bottom shall fall out of a very much distressed economy. In the present situation, the government had no choice; it had to act, and it did act, with the net result that the national debt now establishes with more than $27,000,000,000 a new all-time record, and that the fiscal year closed with a deficit of nearly $4,000,000,000 on its books. Since March, 1933, the national debt has increased by more than $5,000,000,000, of which at least 70 percent has been advanced by the banks.

The question, then, arises how to relieve the government of its activities in the investment market, and how to persuade the private investor to put his cards on the table, together with the funds. Neither of the two can, of course, get away from the fact that investment financing involves a certain element of anticipation, be that conscious (when it may be called "planned organization") or be that blind (when it is called "speculation"). Both, private capital and the

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government, are taking a chance, with the not unimportant difference that the former waits, if it can, for the peak of investment opportunities, while the latter has to step in when the chances are at their lowest. Or, to express it in human terms, one is motivated solely by the profit factor while the government represents the more engaging feature of responsibility toward society.

It is the opinion of a great number of persons who are used to employing their judgment cautiously, that the vast economic mechanism of this country has developed up to a level where the emphasis is laid not so much upon growth, but upon smoothness and perfection of performance. Future prosperity may not be measured on union wages but on the number of unemployed, if any. Industry may find it wiser to achieve a steady five-year or ten-year gain than to try to make every year a record year. Conversely, the banker and the investor may come in the end to the conclusion that a steady investment yield is preferable to a short-lived sky-rocket boom.

If the banker and the investor, indeed, come to such conclusions, if they, then, will desist from speculation and artificial booms, there will be hope that a new, if limited, prosperity may dawn again on the money market. Incidentally, it may be the only hope, for there is little or no prospect that either the New Deal can win out completely, or that the conservative profit attitude of a large part of the business world can emerge supreme from the present conflict which is no less dramatic because it is largely staged behind the scenes.

The New Deal stands for social responsibilities. The private investor stands for profit. The tradition of the past 150 years which, to all appearances, ended in a hardly "fitting" climax in Black October, 1929, confronts a New Era. But it must be obvious to anyone who is accustomed to adding the salt of perspective, or call it "historical judgment," to the sweets of the day, that this New Era cannot be built of entirely new material, or on an entirely new platform, or with altogether new principles. For is not the New Deal a rather logical sequel to the "old way"? Is it not but a scene in an ever-changing spectacle? And one cannot even say that here, finally, is a New Deal such as the country has never before witnessed. The best one can say is that here is one of the New Eras of which we had plenty in the past, and of which there will be more in the future. Much as we may have forgotten about history, one readily remembers the Pioneering Era, and after that the Agricultural Era, and then the Railroad Age, and still later the Machine Age. And now the cards are shuffled again, for a "New Deal."

Surely, this current change will be very gradual just as its predecessors were. The human element, still the most powerful element in a democracy, will see to it that radical changes must not succeed. There is little patience among the American people for the crushing fist of dictatorship. Indeed, the present conflict between the business man and the Roosevelt program need not reflect any more upon the former's hesitancy than upon the latter's precipitancy. One may as rightly state that the business man has not sufficiently absorbed the principles of the New Era, as that the government has not carefully enough considered that it must use the walls and the doors, the cellar and the windows and many other things of the old structure to build the new house. Logically, many of the old things are bound to pop up in the New Deal, if the latter is to stand.

If, then, private capital is to be reawakened to a new and a better life, the principle of profitability must reappear in the paragraphs of the New Deal, if, indeed, it ever disappeared. Beyond that, the measures of control as employed through the Securities Act and contemplated in further financial legislation, miss their aim (and human understanding) as long as they require from finance immediate sacrifices without offering immediate rewards. This seems to explain the particular difficulties which the government measures met, and are meeting, in Wall Street.

Whereas the farmer got the bonus in return for reducing his output; whereas industry obtained a worth-while improvement in prices, production, exports; whereas labor, education, the unemployed, the railroads, and even the banker obtained something—private capital as such obtained nothing. At least, then, it may be left with some of its old ingredients and physical capabilities which may enable it to adapt itself to a changing economic organism. This is a far cry from removing arms and legs to restore health to an ailing body.

In its attempt to lure private capital back into the financing of American business, the government may then, and undoubtedly will, reconsider.

Potato Country

Rank upon rank they surge across the meadows,
Their pallid blossoms blowing purple-white,
Malevolently green as jungle shadows. . . .
By day we tend them—dream of them by night
In serried myriads ever closer pressing
About our homestead citadel. Our days
Wax hideous with vernacular distressing—
Mosaic—beetles—nitrates—poison sprays. . . .
One armistice we cherish—one week turning
From our beleaguered hill, we southward post
To less familiar fields—new wrinkles learning,
To add fresh vigor to that tuber host!
—But *this* year, staying home, we understand,
Means fifty acres more potato land. . . .

HAROLD WILLARD GLEASON.

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SENTIMENTALITY AND THE SCREEN

By MIRIAM R. FLAHERTY

THAT the cinema is an art seems to be continually ignored by both Hollywood and the Legion of Decency in the controversy that now rages between them. Hollywood has never considered the films as anything more than a pecuniary paradise. The outlook of motion picture producers has always been completely mercenary, and the movies which they have supplied are the result of a psychological study of the public's desires and a consequent fitting of theme and starring material to those desires. Now a large portion of that public demands a complete turn-about in both theme and treatment, and under the leadership of the Legion it bids fair to attain its end. But here the question arises as to what kind of material this new public will request. That it must be clean and moral has been evident from the beginning. But beyond that little has been said. The Legion to a certain extent will be dictator, and the motion picture output for the next few years will be under the supervision of its critical eye. Will this organization meet Hollywood on common grounds and concern itself only with moral interests as Hollywood has been concerned with money interests? Now that these men have power, will they neglect to further an embryonic art that has had a difficult birth and a stunted growth? Will they witness the production of such sentimentalities as "Little Men," "Lavender and Old Lace," "Mrs. Wiggs of the Cabbage Patch" and hundreds like them, condoning their worthlessness because of their cleanliness? If they do, they fail to continue a tradition long associated with the Church of which they are an essential part.

Very few people take into consideration the artistic possibilities of the cinema, and no doubt the Legion sides with the many who look upon it as a form of simple entertainment for the common people, for those who can afford no greater amusement, and those who are not capable of enjoying the purer and higher forms of esthetic pleasure. This point of view is the result of Hollywood philosophy, a philosophy conceived and executed on a money basis. But, if that same majority would consider the cinema as it was in Russia and is in France and Germany they would realize the necessity of the title "art." It is a powerful means of expression when handled by men of originality and genius. And it is only when it becomes imitative and caters to the mob for selfish reasons that it sinks to the low level of mediocrity existing in America today. The constant and repetitious lure of sex employed by Hollywood at the present time has contributed no more to this mediocrity than will the salve of morality spread thickly over the nauseating sweetness of Alcott, Barrie and their ilk. The cinema must be given an opportunity to spread itself over the great expanse beyond those limits of space and time to which the theatre so strictly adheres.

It is this form of cinematic expression, the documentary film, which should be enthusiastically endorsed by the Legion. In such a film there is little opportunity or need for sex and its innumerable entanglements. Its intention is mainly educational, not in the cut and dried sense, but in the wider sense, that it unconsciously aims to give a realistic picture of conditions existing among various people, in many countries, and thereby to broaden the public mind. Its viewpoint is objective and its treatment on the whole artistic, for the simple reason that the men who have attempted it have done so in the face of opposition, because they discovered in this the true medium for the camera; in other words, because they have been the artists in a field that is overcrowded with producers and directors with not the slightest pretensions to artistry. Only when Hollywood attempted it independently did sexual attraction become inevitable and what might have been a beautiful and important picture dwindled into the insignificance of "Eskimo Wife Traders."

But many men have attempted it successfully. In Russia, Eisenstein, with his "Ten Days that Shook the World," composed one of the earliest masterpieces in cinematic art. He took a vibrant theme, one that stood before the world and defied it as it had never been defied before, and he translated this theme into a living and powerful historical document that teemed with the belief of the Russian people. Although Eisenstein is a Communist, this work passes beyond the pettiness of propaganda to the greatness of a reality as it is understood by an artist. It does not interfere with the magnificence of the film that many do not admire this reality; in the man who was portraying it, the Communistic faith was firmly implanted, and that is sufficient when one views the work of an artist. In his "Thunder over Mexico" the same spirit and ideal is encased but the fulfilment falls short for reasons too well known to mention. Then there is Robert Flaherty with his "Moana of the South Seas" and "Nanook of the North," and "Tabu" in collaboration with Murnau, all of them films of extraordinary beauty and of a value far surpassing any love triangle or cinematized stage production foisted on the public by Hollywood. Now Flaherty has a new film, not yet shown in this country, which promises

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to be a superb and meticulously planned document of the life and hardships endured by those primitive people who dwell on the Aran Islands, in the westernmost part of Ireland.

And there are innumerable other countries that have not been touched by the documentary field and only await intelligence and skill that they may fill with their beauty the eyes of many beholders. But at this point, a distinction must be made from the travel picture. The latter is simply a rapid survey of various countries, portrayed by a series of disconnected shots, very often beautiful, but having little or no continuity. It requires only a good camera, a superficial knowledge of conditions and an attractive speaking voice. The documentary, on the other hand, is specialized and demands concentrated study and a detailed technical as well as thematic understanding. It is not a film which can be produced in a few weeks. Oftentimes it takes several years for the making. The result, however, is usually of a value outweighing that of any other type of film.

Nor must it be confused with such historical films as the public is familiar with at the present time. The difference between "Ten Days that Shook the World" and "Christina" is as great as that between a painting by Leonardo and a magazine cover by Harrison Fisher, the one born of personal artistic necessity and alive with the breath of reality and truth, the other supplying, to a constant demand, a pleasing face in a pallid background that contains none of the stuff from which spring life and drama. The historical film up to date has lacked certain essentials. It pays no heed to accuracy nor to the dramatic content inherent in many historical incidents. Again it searches for a lone theme, the theme that has become inevitable, and we are favored with such films as "The Private Life of Henry the Eighth," "The Affairs of Cellini," "The Scarlet Empress" and other selections from those purple passages in which Hollywood so revels. They have distorted history into a sexual orgy, or in rarer instances, a splendid source of propaganda. At the psychological moment, they have taken the troublesome period that followed the era of Napoleon and converted it into a convenient platform from which was expounded the magnanimity and beneficence of the Jews. Less recently, they translated the life of a great thinker and his relationship to his own disturbed times into a stupid character study that particularly suited the repetitious antics of the precious Arliss.

The documentary does none of these things. In its theory there is no room for an Arliss. Its acting material must necessarily be derived from its locale, so that the participants are simply living their own lives before the camera and are therefore no actors at all. Its setting is natural and original, bearing none of the false trappings upon which Hollywood so frequently builds its illusions. On the whole, it is the most important and valuable form of cinema to date, because it furnishes the screen with a medium which distinguishes it from the legitimate stage and at the same time carries an equal, yet unique dignity. Where the stage is hemmed in by the four walls of a theatre, the camera can roam the face of the earth and interpret what it finds for the delight and education of vast audiences. Is it not deplorable that such a phase is neglected for the parrot-like reiteration of drawing-room scenes whose proper sphere is the theatre?

The documentary has never had a large public. Usually it has been shown at the Little Theatres to a special group that took an interest in the finer cinematic work. It could not run in the large houses against the competition offered by such glamorous attractions as Mae West and her numerous sisters under the skin. But now the attraction of these ladies is under suspicion and promises to be lessened. It would seem but logical that the very antithesis of their work should come to the attention of their condemners. Hollywood must not produce salacious films; they must not glorify the gangster and the prostitute. All this criticism to date has been negative and destructive, however necessary. But, the question remains, is the Church justified in offering no suggestion, no plans on which Hollywood can build, now that the scepter is in her hands? Would it not be the opportune moment to demand of Hollywood films that are not only clean but have an artistic and educational value as well?

If the Church does not recognize the importance of the documentary film, and suggest a reciprocal recognition on the part of Hollywood, the public, for several years to come, will be steeped in the pure and atrocious whimsicalities that are threatening us at the present time. That many of these will be produced is inevitable. The history of any art must recognize the good and the bad from an artistic standpoint; how much more so an embryonic art. There will always be a demand for a cinema whose sole purpose is entertainment—as there is a demand for jazz and magazine illustrations and adventitious novels—and this tendency must be accepted if it cannot be admired. With the cinema, however, this demand has been heeded to the extinction of the element of choice. Now, whether the public will be given this opportunity to choose between the vastness and beauty that the earth embraces and the pretty sacrifices and heroics of bookish characters, remains in the decisive hands of the Legion. What the revolt of a small minority has never accomplished could now be effected. The cinema would then enter upon a new life, free from the restrictions of the theatre and maudlin literature that have heretofore bound it.

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THESE DAYS IN SPAIN

By JAMES A. MAGNER

SINCE the beginning of the republic no period has been so confusing to the political prophets of Spain as the present moment. For the past year, Spain has been witnessing what the framers of the Constitution never dreamed possible in so short an interval, a return to conservatism, and what is more wonderful in that land of individualists, a conservatism based on political compromises. The question now is whether this reaction will continue as a settled policy of the majority. Will the defeated radical elements, which are striving for reorganization and union, be able to return to power? The answer lies in large measure with the organization of the Conservatives themselves.

The political strategy of the Conservatives thus far may be described as a progressive watchful waiting. When their triumph seemed most secure, after the elections of last November, Gil Robles hastened to tone down the spirit of his followers, declaring:

> This is not the moment for a political régime of the Right. We believe that our spirit is not yet prepared for the heights of power. We are still too close to those days of persecution. The wounds which we suffered in the fight are still too fresh. In my belief, a greater danger would arise if the Right should arrive at power without having given time for every desire of revenge to disappear from our hearts.

As a matter of fact, there were other very practical considerations which made it impossible for the Right to effect an immediate reform of government. In the first place, the Conservatives with their 212 deputies did not have a sufficient number for a majority rule. Moreover, they had been brought together principally in a common cause of opposition against the government's program of Marxism and anti-Catholicism. Once the deputies had been placed, the weakness of their political machine appeared in the diverse aims of each of the allied groups. The agrarians were interested in reform of the land laws. The industrialists wanted repeal of the labor laws. The monarchists clamored for immediate restoration of the monarchy.

Under the circumstances there was nothing for Robles to do except to unite the moderate and loyal adherents of the C.E.D.A. in a Center formation with the Radical Republicans and work for reform, with gradual appeasement of his constituents. In particular, he called for an agreement with Rome and for a rectification of the sectarian policy of the government, especially concerning Catholic education. He declared himself for immediate legislation to remedy the farm and industrial situation, and asked for an amnesty for the leaders of the monarchist uprising in August, 1932, who had been exiled or imprisoned and deprived of their property. He said:

> When the central questions have been settled, we shall ask for the government and we shall proceed to the reform of the Constitution. We shall act with respect to the authority and with loyalty to the régime which the people have desired. But if the right to rule is denied us, we shall turn to the people to declare that we will not remain in your political system and that it will be necessary to follow another route.

The general outline of his program, in the spirit of compromise and moderation, represented a remarkable step forward in genuine democracy. Unfortunately, a considerable section of the Conservative groups was unprepared to accept a Republican régime. On the other hand, the extremist clauses of the Constitution itself made illegal those projects of economic reform and of Catholic demands which Robles considered essential to his program. Both facts have served to weaken the government and to bring into sharper relief the new political alignments and tendencies of the nation.

The first official acceptance of the republic by a Right group was made by the Agrarian party in January, 1934. At that time Martinez de Velasco, its leader, acknowledged the republic "as an expression of the national will" and pledged the party "to collaborate loyally with the governments of the republic which agree with its essential principles and to govern if national exigencies require." The declaration continued:

> Nevertheless, the party is determined to use constitutional means to revise those elements of the national code which conflict with the religious conscience of the Spanish people and which impose principles of socialization which are against the fundamentals of our economic régime.

This group aspires also to secure the establishment of a second Chamber in which "social forces will have an organic representation, indispensable for the development of labor and of national production." This is precisely the actual stand of Gil Robles.

The guarded statements which Robles made, at the beginning of his career, regarding his allegiance to the republic, and his insistence upon an anti-Marxist front, made possible the union of monarchists with the Catholic Conservatives of Republican persuasion. His later statements espousing the Republican régime have not thor-

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oughly satisfied the Radical Republicans, but they have resulted in alienating the monarchist groups from his organization. The latter still control about 10 percent of the actual Cortes. They enlist the support of the aristocracy and of such newspapers as *ABC* and *La Nacion*. Geographically the strength of the monarchist cause lies in certain provinces of the north, including Asturias and the Basque country. It is probable that the Lliga or Catalan Right also entertain monarchist sentiments. Although the advocates of the cause are generally Catholics, nevertheless they have been severely criticized by Republican Catholics, whose mouthpiece is *El Debate*, and their stand has even been characterized as similar to the Action Française. Moreover, its own constituents are divided between the Fascism of Primo de Rivera, jr., and the monarchism of the Renovacion Española, headed by Calvo Sotelo and Goicoechea.

The outstanding difficulty of the movement lies in the selection of a monarch suitable for the restoration. Alfonso XIII has practically lost caste even among the monarchists. The latter would be willing to accept his youngest son, Don Juan, but Alfonso has thus far refused to abdicate in his favor, and there is no evidence that he will change his mind. The monarchists have been obliged to resort to the argument that a monarchy is the most perfect form of government and therefore Spain should be a monarchy. To answer the objections of those who say that they are attacking the republican régime which the people selected, Sotelo declares that on April 12, 1931, the people did not know what they were voting for, and that on June 28 they could not vote otherwise. The elections of 1933, he maintains, have shown that the people voted for the Right only in an anti-Republican sentiment.

Meanwhile, Gil Robles has negotiated the amnesty for the leaders of the Sanjuro uprising, an ultimate gesture of generosity and gratitude for monarchist support. In realization of the inherent weakness of their cause and in the absence of outstanding leadership among their own ranks, it is inevitable that the monarchists should pledge their allegiance to Robles and seek alliance with the C.E.D.A. in any crisis. As a matter of fact, the Conde de Vallellano in a recent declaration, while reaffirming the ideas of the Renovacion Española, stated that in the elections his party "would renew the coalition with all who form an anti-Marxist and anti-Masonic front."

The reaction of the Liberal groups, the Radical Republicans and the more moderate Socialists toward the Center rule presents a far more ominous set of complications. Forced to abide with the Center and Right groups in common cause against the revolutionary threats of the Syndicalists, and, on the other hand, obliged to face the prospects of pruning the socialistic and anti-Catholic clauses of their Constitution, they stand in a frankly embarrassing situation.

The Socialists are thoroughly disgusted with the upset of their plans to effect a complete socialization and laicizing of Spain. Their land reforms have been blocked or revised. The Catholic school system which they had hoped to crush is still functioning, and in early April the Cortes voted an annual pension of 16,500,000 pesetas (about $2,300,000) to support the religious and cultural projects of the rural clergy. It is true that this procedure is unconstitutional, but the Conservatives answer that the Socialists, after decreeing separation of Church and State and suppression of Catholic schools, failed to provide the substitution of ample educational facilities. So far as legality is concerned, they point out that the Socialists themselves constantly throttled the Constitution with the Law of Defense. A crisis was precipitated by the amnesty granted to the conspirators of the Sanjuro uprising, and the Socialist press has loudly interpreted the leniency of the government toward the royalists as the first step toward a restoration of the monarchy.

The Left Republicans insist that no one who was absent from the ranks of those who originally shaped the republic and framed its Constitution should now assume national leadership. Sanchez Roman, head of the National Republican party, recently declared:

> We are living in a disfigured republic. Non-Republicans, those who did not present themselves with a Republican ticket, have no right to govern in the republic.

The Left Republicans themselves, however, are still undergoing the process of disintegration. Martinez Barrio, formerly of the Radical party, has recently abandoned this affiliation, to found the Radical Democratic party. He now believes that he could form a minority government with all the Republican groups, but he prefers a dismissal of this Cortes, since it can, in his opinion, give rise only to temporary governments incapable of solving the grave problems of the country. Azaña, who represents no particular political ambience, declared in a speech to the youth, earlier in the year:

> It is time to put an end to conversation. There is only one word to say: "Revolution."

Migual Maura, whose general position may be described best as the Opposition, maintains that the political situation of Spain today differs little from that of 1930:

> The republic exists only nominally at the present moment, for it has lost its spirit.

Some of the extreme Socialists, notably Largo Caballero, have openly declared themselves through with temporizing and in favor of direct

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action by violence. In a speech to the Congress of Socialist Youth, Caballero said:

> In this republic of workers we are in a worse condition than under the dictatorship or the monarchy. I resent the simplicity of believing in a republicanism of determined persons who have only a personal grudge against Don Alfonso XIII.

He has repeatedly insisted on the necessity of a single front among Socialist and Communist forces, to establish Communism after a stage of Socialism, and to effect this conquest by military Socialists organized in militia.

The Communist party is disposed to interrupt its criticism of the Socialist party, in favor of a proletarian union against what it calls the Fascism of the Conservatives. In a recent note sent to the Socialist executives, it suggested a union of the two, without losing their identities,

> . . . to mobilize all the laboring masses of the country against the Fascist organizations, for their disarming and dissolution; against the Fascist policy of the Samper-Gil Robles government and against repression; for the liberation of the thousands of workers, farmers and soldiers imprisoned in our country; for the reopening of the closed centers and workers' locals; for the liberty of the press, of meetings, manifestos and strikes; and against the state of prevention.

It called also for a defense of the Soviet Union.

The groups of Communists, Syndicalists and anarchists do not form a political party, strictly taken, nor do they normally present candidates for election. Their program is that of direct action by revolutionary upheaval. In combination with the Socialist unions, these proletarians, numbering about 1,000,000 workers, could present a formidable political front. The U.S.T. (General Union of Workers) of the Socialists and the C.N.T. (National Confederation of Work) of the Syndicalists control practically all organized labor. The Socialist unions can call upon the votes of the Syndicalists and in turn can be commandeered to cooperate in the strikes of the latter. In Spain the strike has been a political rather than a social weapon, to demonstrate strength rather than to make immediate demands.

Some observers believe that politically the Socialists are gaining strength, and they point in proof of their contention to the perfect functioning of their strike which preceded the Catholic Youth demonstration at the Escorial in April. Others, on the contrary, see in their threat of coalition with the Syndicalists, and in the resort to strikes, an admission of political weakness. Practically every general strike, from the industrial strikes organized at Saragossa, Barcelona and Bilbao, to the farm strike fixed for June 5, has ended in failure. That the government realizes the danger inherent in the unbridled activities of the groups is evident from the fact that Premier Samper forbade all political reunions during early August, obviously to hold in check Communist uprisings. Commenting upon the censorship of the press, Señor Samper declared:

> There are two zones in the republic that should be inviolable for all: respect for the President of the republic and for that which comprises the security of the régime. Attacks, more or less veiled, against the head of the State and exaltation of violence in such terms as place social peace in danger will not be tolerated.

In accordance with the same norms, the C.N.T. has been officially suppressed, although, as a matter of fact, it continues to function.

The most disturbing problem which the central government has had to face is that of Catalan autonomy. The Catalan vote, in exchange for regional privileges, can easily become a determining factor in national politics. Azaña purchased his former power largely through concessions to Catalan autonomy, and if the Left secure the government again, it will be in such a combination. It is well known that Gil Robles is opposed to the regional dismemberment of Spain and cannot consistently support any movement toward regional independence in return for political support.

Most of the political uneasiness and temporizing in Spain is due to the unsatisfactory character of the Constitution itself. Its Socialist framers began by extremes, failing to take into account the traditional and conservative elements of the country. Its agrarian and educational measures, in particular, are in need of reform, and Spain will continue in political unrest until they are handled sanely and moderately. The articles of the Constitution can be changed by majority vote only with the lapse of four years after its enactment. The Catholic Conservatives are hoping to gain a ruling vote when that moment arrives.

It is probable that municipal elections, and also a partial election to fill the vacancies in the Cortes, will be held in October. The results will be a fairly accurate indication of national sentiment toward the Conservative government and a forecast of events to come. With the reconvening of the National Assembly, a number of possibilities may be suggested. Samper may resign, and Lerroux may return to power. If this creates a crisis, more members of the Right will be called into the ministry. Gil Robles may be called upon to form a Cabinet. The Left groups, on the other hand, may persuade Zamora to dissolve the Cortes and call for new elections. The probability, however, is against such drastic action. The general indications are that the moderate Conservatives are gaining in power, and under the leadership of Gil Robles will be prepared to place Spain on a revised constitutional basis admitting a progressive development.

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HOUSING DEPENDENT CHILDREN

By JOSEPH F. HEALY

WHEN John Howard Payne penned "Home Sweet Home" he had in mind the traveler who knew: "Be it ever so humble there's no place like home." To the dependent child who has been placed in a boarding-out home or an institution, the home that he left is his one happy memory. It may have been one of family quarrels, poverty and even unfit for human habitation, but this cannot sever family ties; he was a part of that family and will remain a part if only in memory. Neither the death of one or both parents nor court orders can erase the pleasantness of little memories of his parents.

The difficult problem of the child-caring agencies is to find the proper place for the dependent child, where he will be contented and have the opportunity of fitting himself for a place in society. Is the boarding-out home or the institution the answer?

It is said that the boy or girl who shows individualism fares better in a boarding-out home than the youngster who seeks leadership to follow. It is believed that the child who needs discipline will be better trained in an institution.

The larger institutions with hundreds and sometimes thousands of children are naturally run on a systematic basis, where individual attention in child development would be impossible. The social worker favoring the boarding-out home will offer this fact as a comparison to the boarding-out mother, who if she has motherly instinct will bring up the little stranger as one of her own. But the average child is not more than two or three years with the same boarding-out mother when he is transferred somewhere else. The social contacts he has made are severed, his school work is interrupted, he is compelled to make new friends and readjust himself in a new environment.

"People generally compare a poor institution with a good foster home, or vice versa," is the opinion of Leonard W. Mayo, faculty member of the New York School for Social Work. True, much can be advanced in favor of both types of child care.

The Catholic Home Bureau, New York City, is endeavoring to root the dependent child in a home; a home that will be his after he reaches man's estate; his home until the day he leaves to set up a home of his own. Miss Mary F. Godley, executive secretary of the bureau, and recently appointed a full-time faculty member of the new social service school to open at the Catholic University of America this fall, believes that other boarding-out homes will be found for the dependent children of the future. Why put the child from a boarding-out home into an institution or transfer him to another boarding-out home?

"The Catholic Home Bureau," Miss Godley says, "tries to make the boarding-out mother feel that she is a part of our staff and to realize that the child is as much her responsibility as that of the bureau. It is the mother's duty to guide and train the child. We have groups of mothers meet with our workers and discuss their problems. If a child needs medical attention we will send a doctor. The meetings are generally held in a centrally located tea room in the staff member's district, a social gathering, each paying for her own refreshments as we want the mother to feel independent in her work and in the management of the child."

Clothes are a factor in child contentment and independence. If the boys in the neighborhood are wearing lumber jackets or the girls a new type frock, the staff workers of the Catholic Home Bureau try to fill the order for the desired garments. The older children are invited with the boarding-out mother to the stock room and given the opportunity of selecting their own garments, so the youngsters can choose what appeals to them. The clothing department at the bureau is under the direction of an experienced buyer.

A departure from the large institution and the boarding-out home is the cottage plan where small groups of children are placed under the care of house mothers and fathers. As a rule a baby is placed in each home, the theory being that no home is complete without a baby. The children attend the local elementary and high schools. Homewood Terrace, located at Palms, California, and operated for Jewish children, is such a development. When the children are asked their addresses they give the number of the cottage and the street, making no mention that they are part of the Homewood Terrace group; they are urged to regard themselves just as independent in community life as the boys and girls living in homes presided over by loving parents.

The Society for the Relief of Destitute Children of Seamen, New York City, a few years ago demolished their large building on Staten Island that housed their charges, and adopted a plan similar to Homewood Terrace, although the houses purchased for this experiment are not grouped together. Seven houses averaging ten children to each house are now in operation. It has been necessary, due to lack of accommodations, to place some of the late-comers in boarding-out houses, but as soon as Miss Mildred Donohue, the executive secretary, can place the

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youngsters is one of the seven houses, the transfer is made. This experiment, although apparently costlier than housing children under one roof, has worked out to the satisfaction of the board of directors of the society.

The Catholic children of the seafarers attend the parochial school, the non-Catholic children the public school. In a few cases boys and girls who have shown talent have been sent to private boarding-schools and colleges. The social workers seek to obtain for their charges the best educational advantages.

The task of selecting the boarding-out home is one of great responsibility for the child-caring agency. The moral and religious life of the family, the neighbors, new playmates, are all considered in choosing the proper environment for the child. One Catholic agency has found the priests of the parish most helpful in this selection. The Board of Health of the City of New York inspects and sanctions all homes meeting the legal requirements. A couple with two children of their own are allowed to apply for a permit to board four dependent children if the proper accommodations are available. Places that care for more than four dependent children are classed as institutions. The cooperation given by the public authorities, although helpful, does not entirely suffice; the agency makes a further check up on the more detailed points for the safeguarding of the general well-being of the child. Boarding-out homes meeting all requirements are sometimes difficult to locate.

The child-caring institution in this country is a Catholic development. In 1727 the Ursulines founded a convent in New Orleans under the auspices of Louis XV of France. The same year an orphan was brought to the convent by a missioner. Two years later an Indian massacre left numerous children homeless and the nuns established an "asylum" for their care and education. This was the first child-caring institution in what is now the United States (Homer Folks, "Delinquent and Neglected Children").

Today there are from 1,200 to 1,500 institutions on the mainland of the United States, caring for dependent children. This group does not include 125 institutions for delinquent children, 103 institutions for young offenders, 200 institutions for feeble-minded children, 150 detention homes, many institutions and convalescent homes for the physically handicapped and children's hospitals.

Needless to say the cost of maintaining dependent children in boarding-out homes and in institutions is a considerable burden on public and private welfare organizations. The cost per child in boarding-out homes in one section runs from $22.50 to $30 a month; clothing, medical and dental care are extra. Institutional care in some cases is more than $50 a month for each child.

Whether he is placed in the boarding-out home or in an institution, the dependent child is better provided with the necessities of life than millions of American children who have felt the sting of the depression. Heads of families on work or food relief would gladly welcome at this time steady incomes of $50 a month to provide food, clothing and shelter for their loved ones. A poverty-stricken home where there are children is a sad sight. But despite hardship, children are happiest in their own homes.

"Any substitute for a child's own home," a social worker told this writer, "is a substitute, no matter what type home we give him."

AMERICAN ART IN CHICAGO

By EUPHEMIA VAN RENSSELAER WYATT

THERE is nothing more elusive to repeat than a success, yet Mr. Harshe, the Director of the Art Institute of Chicago, has challenged the splendor of last year by the interest of the institute's current exhibit. This summer modern American art is the feature, and half of thirty galleries are devoted to it; but Mr. Harshe is not only a connoisseur but an educator and he prefaces his latest chapter by a survey of European art from the thirteenth to the nineteenth century. It is a resumé for an epicure. There are beautiful examples of the Early French and German schools and treasures from Italy, the Netherlands and Spain. The real background of modern American art, however, is shown in six galleries of the great nineteenth-century French painters.

Colonial America, though Republican in ideals, was aristocratic in tradition. When Americans first felt the urge to paint, they painted exclusively the upper classes. Benjamin West, taught to mix his paints by the Indians, became court painter to George III and showed the way to study in London where the younger men, Copley and Stuart and Peale, followed him. Chicago has the exuberant Copley of Brass Crosby, Lord Mayor of London. After the portrait painters came the Billboard Period when the colossi of "Washington Crossing the Delaware" and "Marius on the Ruins of Carthage" finally reduced themselves physically and burgeoned spiritually through the Hudson River School to the romantic landscapes of Inness. Then we come to Whistler.

As West had guided the younger men of his generation, so Whistler led the van to Paris. He absorbed the ideal for which Courbet and his followers were struggling, and kept his balance in England during the pre-Raphaelite flurry. He countered the craze for pictorial sentiment with the purity of composition and color of the Japanese and when his egoism was swept clean, he could create a masterpiece. The quintessence of a diffident taste for perfection is seen in his "Nocturnes" and "Colour Harmonies." Last summer, his "Mother," victorious over postage stamps and popular prints, reigned over a crowded gallery. This year there is his "The Girl in White," which, rejected by the Royal Academy and Paris Salon,

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brought him fame at the Salon des Refusés of Napoleon III.

Another whole gallery is dedicated to Winslow Homer's water-colors, an honor that they beautifully deserve, and then one comes to the great Americans of the nineteenth century—a gallery full of pride. Again the Japanese influence is seen in Homer's splendidly decorative fox and crows in the snow, from the Pennsylvania Academy; but Duveneck's "Woman with Forget-me-nots" from Cincinnati has the luminous repose of the old German masters who inspired him in Munich, and one sees how Gari Melchers turned to Dutch types for his models. There are some dreamy canvasses by Ryder and a portrait of Mrs. Dyer painted by Sargent when he was twenty-four, stamped with the penetrating genius that he later squandered. But most important of all there is Eakins, the shy Philadelphian whose sense of space and form and light became so perfect that he had no need to seek beauty in Europe or in his dreams; he could create it for himself in Pennsylvania—"Boys Swimming," "Boat Crews on the Schuylkill." Even the operating theatre in the Agnew Clinic, so mentally horrifying, becomes not only inoffensive but interesting in the complete harmony of his composition. One of the most purely poetic pictures now in Chicago is a prize-fighter of the 'nineties in the dingy old Arena in Philadelphia, "Salutat," loaned by the Phillips Academy at Andover. The whiteness and straight line of the champion's figure is a rhythm of light that transcends the commonplace detail. The same miracle happens in the miniature painting of Rush, "Carving the Allegorical Figure of the Schuylkill." Eakins seems the protagonist of our twentieth-century artists whose common quality seems to be their enthusiasm for life as it is being lived about them.

That is true of most of "The Eight," who first broke away from the Academy in 1908 and who introduced the American public to Modern Art in the celebrated International Exhibition in the Armory in 1913: Henri, Luks, Glackens, Everett Shinn, John Sloan, Lawson, Prendergast and Arthur B. Davies. Davies and Prendergast roamed the meadows of their fancy like Ryder, but Glackens, Luks and Sloan were illustrators; they were not afraid of city streets. Mr. Harshe has added Bellows to a gallery of Luks and Glackens; there is a "Gramercy Park" by the former and an equally delightful "Highbridge Park" by Luks, who is seen at his strongest in two portraits, "Man with Cockatoo" and "The Dominican." Glackens is at his best when he winks at life in "Chez Mouquin." There is an extraordinarily intricate composition by Bellows in "River Front" and his famous "Firpo and Dempsey," which I prefer in the black and white of the lithograph. My favorite Bellows are his little girls; they have the same insight into childhood as Mary Cassatt's. Although she ran away from life in America, she came close to it in Paris where she was one of the only two women who could be hung beside the great Frenchmen of her period. In her women with children, the pity of Millet is shown in the colors of Renoir. Out of the past generation, Alden Weir seems to rise in stature as Arthur Davies diminishes.

Among the contemporary painters, the group in Taos, although they have caught the reflection of the clear sunlight of New Mexico, fail to measure up with the men who have stayed at home; but one remembers Blumenschein's "Canyon" and Bisttram's "Juanita." Most beautiful to me was Georgia O'Keefe's "Ranchos Church," a very simple architectural mass against the cleanest of blue skies. It translates the old Missions' message into modern terms.

With satire that has always a healthy quality, Reginald Marsh and Grant Wood show phases of American life with caustic wit. Marsh's "Washington and His Army" has the most sting, with the tramps huddled under the equestrian statue in Union Square. "Holy Cross Mission" is the breadline in the Bowery and "Life Guards" shows them banked and encompassed by bathing beauties. Grant Wood has become rather widely known by his "American Gothic," the gaunt farmer and his wife against their white house with cupolas. His "Daughters of Revolution" is overobvious in idea and execution, but "Paul Revere's Ride," with its little white village and belfry, has much of Utrillo's charming affection for miniature design. Edward Hopper amuses himself with the monstrosities of home architecture but his shining sunlight gives "Hodgkins' House" a touch of the sublime and shadows "The Barber's Shop" with grandeur. John Stuart Curry has some rather too graphic scenes of Middle Western life, "The Tornado," "The Gospel Train," "The Road Menders' Camp," but sweeps above them in a beautiful water-color, "Love Like a Bird," and "The Flying Codonas," a trapeze in midair, which to me was one of the best pictures in the American exhibit.

In "The Hairdresser's Window," John Sloan has his own little laugh at city life, as do Glenn Coleman in "Minetta Lane" and Jerome Myers in "The End of the Street"—an affectionate laugh—while Leon Kroll pours beauty into Central Park in one of the most satisfying landscapes in the American exhibit. H. V. Poor's, Abram Poole's and Robert Philipp's portrait studies are outranked to me by James Chapin's "Old Farmhand," an old face seamed with endurance and patient integrity, the stabilizer in the community to the other phase of America which Benton shows in the mural, "Bootleggers," as clear and cool in outline and color as his cynicism. Opposite to it is Boardman Robinson's "Sermon on the Mount," which achieves sympathy without sentiment. The mystic, Augustus V. Tack, is represented by an octagonal panel of a pattern in colors, called "The Storm." Etnier, Karfiol, Frieseke, Guy Pene du Bois, Jonas Lie and Kuniyoshi, whose names are an eclectic calendar, all show canvasses that are distinct and characteristic. An amusing bit of Expressionism is Kuniyoshi's "Boy Taking Home a Cow." The pictures whose memory lingers longest with me are three from the circus: Everett Shinn's "London Hippodrome," "Merry-Go-Round" by Simkhovitch, and Curry's "The Flying Codonas," as well as Rockwell Kent's "Toilers of the Sea," "The Tragic Muse" of Alexander Brook and Maurice Sterne's "Breadmakers."

This opportunity to take a measure of our artistic growth is a fine contribution to the Century of Progress.

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SEVEN DAYS' SURVEY

The Church.—One hundred and twenty archbishops and bishops from thirty-one foreign countries will attend the International Eucharistic Congress at Buenos Aires, October 10 to 14. * * * Secretary Harold I. Ickes and Secretary Henry A. Wallace will address the National Conference of Catholic Charities to be held at Cincinnati, October 7 to 10. * * * In Dublin, Ireland, the Mission Exhibition, which lasted from August 25 to September 16, attracted an average of 30,000 visitors daily. * * * While presiding at a congress of Young Christian Workers, Cardinal Van Roey of Malines, Belgium, unveiled a memorial tablet to Cardinal Mercier (1851-1926) at the late prelate's birthplace near Brussels. * * * The Jesuits of India and Ceylon have founded the *New Review* to bring before the educated, mostly non-Christian, leaders of India a correct conception of the Church and her cultural and intellectual values. The Little Brothers of the Sacred Heart are about to publish, for officers and men in lonely Sahara outposts, *Centurion,* a periodical named in honor of Ernest Psichari (1883-1914) whose novel, "Le Voyage du Centurion," has a background of army life in the desert. * * * St. Paul's Guild, which is devoted primarily to assisting Protestant ministers and their families who are in need because of their conversion to Catholicism, announces that the Apostolic Delegate and fifteen members of the hierarchy of the United States have become patrons of the Guild. * * * On a visit to the University of Notre Dame, Dr. Max Legendre, president of the French Federation of Catholic Students, praised American universities for having inspired the marked improvement in the living conditions of European students during recent years. The Federation of Catholic Student Circles now numbers 16,000 members. * * * Bishop Gallagher welcomed delegates of the National Catholic Evidence Guild Conference to Detroit, September 22. The Guild's secretary reported correspondence with eighteen American Catholic evidence or truth groups in the course of the year. * * * The Associated Press reports that Pope Pius XI has empowered St. Mary's Seminary of Mundelein, Illinois, to award theological degrees; only three other universities in the world have this privilege.

The Nation.—At the Summer White House at Hyde Park, the resignation of General Hugh S. Johnson as National Recovery Administrator and its acceptance by President Roosevelt, with mutual expressions of trust and affection, were given out. General Johnson, who in little more than a year has put into effect the NRA program for regulation and, it was hoped, the stimulation of business, will leave office on October 15. He will spend the intervening time in preparing a final report for the President. Within a few days Mr. Roosevelt is expected to announce a reorganization plan for the NRA which will seek to profit by some of the experiences and criticisms encountered. * * * The East-West polo championship was finally won by the East 14-13 in a brilliant game in which by a fluke Elmer Boeseke, jr., heaviest scorer for the West, sent the ball through his own goal for the East's winning tally. The West had been a 2-to-1 favorite before the present series of games started. * * * A convention of the National Wholesale Liquor Dealers' Association recently heard one of the leaders of the industry urge the industry "to commit itself to the wise policy of sponsoring, preaching and practising that liquor be consumed in moderation." He also urged a reduction of taxes on liquor as an aid to destroying the bootleg liquor business which he said at present controls about 50 percent of the market. * * * Controller General McCarl overruled President Roosevelt's executive order setting aside $15,000,000 of the $525,000,000 drought relief fund for the creation of a huge forest belt down the center of the great plains area to combat future drought, on the grounds that it was not a direct and immediate relief measure. * * * A vast advertising campaign was arranged between a group of industrialists and James A. Moffett, Housing Act Administrator, to acquaint the public with the billions of dollars of resources available for home building and renovating under the Federal Housing Act. * * * Secretary of the Interior Harold I. Ickes appointed Dr. John A. Lapp, formerly a director of the Department of Social Action of the National Catholic Welfare Conference, a member of the Petroleum Labor Policy Board.

The Wide World.—The latest addition to the House of Savoy was greeted with loud huzzas in all parts of Italy. Though Crown Prince Umberto and his wife, the former Princess Marie Jose of Belgium, could produce nothing better than a daughter, the citizenry forgave all and made merry. * * * Alleged instructions issued by Nazi secret police concerning Catholic personalities and activities in Germany were published by the Vienna Reichspost. Gatherings at convents and monasteries are to be watched carefully; more supervision is to be exercised over schools conducted by Catholics; and special secret guards are to observe the movements of prelates and important personages. As a result of the "No" vote cast at the recent elections, some twenty-odd Catholic teachers and professors have been removed. * * * Tokyo reported that the Soviet Union had "tentatively agreed" to sell its interest in the Chinese Eastern Railway for $50,278,000. The settlement, if effected, would give the Japanese undisputed control of a transportation system which has figured more prominently than any other in recent international controversy. It runs from near Vladivostok to Manchuli through Harbin. * * * Two major catastrophes were reported. At Wrexham, Wales, about 260 miners were trapped in burning coal pits, rescue work being rendered impossible by a series of gas explosions and raging flames. Nearly 5,000 persons were reported injured and 1,609 killed after a typhoon had devastated the cities of Osaka

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and Kioto, in Japan's most populous industrial region. * * * Whatever else may have resulted from the Hitler accession to power, this has meant nothing but roses to Oskar von Hindenburg, son of the late Field Marshal. He has just retired to an estate presented by the German government, wearing the uniform of a major-general in the German regular army.* * * According to recently published census figures, the population of Hungary is no longer turning predominantly to agriculture. Although the majority of the people are still engaged in farm work, there is a noticeable proportional increase of those turning to industrial or other urban pursuits.

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Lindbergh Case Reopened.—Acting on a tip from a gas station attendant who had diligently observed firm orders regarding gold notes, police arrested (September 20) Bruno Richard Hauptmann, resident of the Bronx, New York, on the charge of being the recipient of $50,000 ransom money paid by Colonel Lindbergh in an effort to regain his infant son, then already dead. The sum of $13,750 was found in a garage at the Hauptmann home and identified as the cash handed over by Dr. J. F. Condon on April 12, 1932. Witnesses could not state positively that Hauptmann was the man to whom the money had been paid. Experts then compared the prisoner's signature with the handwriting on the ransom notes, and the Department of Justice announced that the case for resemblance was complete. It was discovered that Hauptmann had planned to return to Germany, where a charge of burglary against him had just been quashed under the statute of limitations. Press dispatches likewise asserted that the suspect had opened a brokerage account of indefinite size during 1932 though until the kidnaping he had been a carpenter. Hauptmann, who maintained a stolid silence, offered no explanation than that he had received the money from a deceased friend, Isidore Fische, once a fur merchant in a small way. On September 24, a grand jury was sworn in to hear the evidence garnered in the Bronx. It was asserted that the state of New Jersey would seek extradition of the prisoner to stand charges of kidnaping and murder. The case took on an international aspect when detectives for New York visited Leipzig and other towns in Saxony.

Dr. Mueller Triumphant.—On Sunday, September 23, Dr. Ludwig Mueller, appointed Reichsbischof during the summer of 1923, was solemnly installed as Primate of the German Protestant Church. It is estimated that two-thirds of the Lutheran clergy of Prussia endorsed the event, and that about one-third of the clergy in other former German "states" likewise assented. Thus there was brought to a temporary climax as strange a narrative as ecclesiastical history affords. Dr. Mueller, originally a pastor in Koenigsberg, was one of the first protagonists of "German Christianity," the most ardent advocate of which was a certain Dr. Hossenfelder, intimate associate of Chancellor Hitler. The idea of having a Lutheran bishop—in itself a curious notion—doubtless grew out of a certain Nazi admiration for Catholic hierarchical order as understood and praised by Mussolini. Dr. Mueller, regarded as being something of a diplomat, was the official choice, supplanting the man named by the existing synods of the Lutheran churches. He was to effect "national unity" of Protestantism while refraining from undue alteration of the creed. Two of the newly elected "state" bishops—those of Wuertemberg and Bavaria—openly opposed him, and at least one other was noncommittal. Dissident clergy established a "free" synod; and, more or less shielded by prominent conservatives identified with the government, some ministers resisted efforts to oust them from their churches. Theoretically, however, Dr. Mueller became more and more certain of the goal which he has now reached. But, for all that, the Lutheran situation is still utterly chaotic, the status quo being attacked by rebels to the right and rebels to the left. Meanwhile two Nazi "cultural" officials—Dr. Jaeger, national Lutheran "commissar," and Dr. Sibert, Bavarian minister—have declared that Hitler's ultimate aim is one German church inside which "confessional" differences *do not* exist.

Case of the Month.—Union labor, employers and the National Labor Relations Board all express the opinion that the "Houde Case" will bring a show-down on the question of bargaining rights in industry. The National Labor Relations Board ordered the Houde Engineering Corporation of Niagara Falls, New York, to accept before September 10 the United Automobile Workers' Federal Union, uncontested representative of the majority of its employees, as sole bargaining agent for all its workers. Backed up by the National Association of Manufacturers, the Houde company refused, maintaining the right of "proportional representation" as interpreted by President Roosevelt, General Johnson and Donald R. Richberg. Clearly presented in the automobile settlement, "proportional representation" permits employers to bargain with minority organizations or even with individuals in the same way as with majority, thus preserving the open shop. Chairman Garrison of the N.L.R. Board admits his board's decision contradicts certain precedents, but states, "We will not back down from the Houde decision." On September 15, the NRA ordered the case put in the hands of its compliance division and ordered the removal of the Houde Company's "NRA Blue Eagle." The Company refused to remove its "Code Eagle." On September 24, the NRA, evidently backing the interpretations of the N.L.R. Boards, announced that the controversy was in the hands of the Justice Department and that a case was being prepared for submission to the Federal District Court of Western New York. Sooner or later, such a case must reach the Supreme Court.

America's Cup Races.—What started as a great sporting contest while Endeavour, the English challenger for the America's Cup, was winning the first two races, ended bitterly in a controversy of "sea lawyers" over some fine points of sailing tactics. In this sixteenth competition of the historic series which began when the Chesapeake Bay bugeye America in 1851 won the first race against four-

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teen British yachts around the Isle of Wight and brought the cup to this country, the American yacht Rainbow won the final four straight victories in a manner that confounded the sports writers for the newspapers and amazed the public. The last race ended with the two boats almost abreast, Rainbow ahead of Endeavour by 55 seconds after they had raced over a thirty-mile triangular course off Newport for three hours and forty minutes. Endeavour had led Rainbow over the starting line by 50 seconds. Both yachts finished with protest flags flying, but Mr. T. O. M. Sopwith, skipper of the English boat, withdrew his protest, and that of Mr. Harold S. Vanderbilt, skipper of the American, was automatically quashed by his having won the racing and having no need to protest. In England, where a fierce controversy over the cricket match with Australia had just required the intervention of Downing Street to prevent an open breach between the two countries, editorial comment suggested that international sporting events should be abandoned as breeders of ill-will rather than good-will.

The Chamber of Commerce Proposes.—The United States Chamber of Commerce has put forth eight definite clauses to be embodied in a proposed budget law. First, the division into an ordinary and emergency budget would be abandoned, and the executive schedule would include all capital expenditures. Then, the contingent liabilities undertaken by the government would be recognized. A budget officer would be appointed "for each spending unit." The "lump sum figure now used" would be given "reasonable" expansion. The President would be given the right to veto individual items in appropriation bills. Expenditure in excess of mandatory appropriation would be more carefully restricted. Taxpayers' units, "to restrain an official or agency from spending in excess of appropriations," would be authorized. The executive function of accounting would be separated from auditing. These and more general recommendations would, apparently, change the whole character of legislation and administration in the country. The "omnibus bill," our typical method of getting laws passed, would lose a large part of its efficacy. On the one hand, the President would be given unprecedented power through the right to tear bills to pieces and strike out appropriations unhindered by monetary pressure from Congress, and on the other hand Congress would debate the details, administrative as well as legislative, of all proposals at greater length than ever before with chances of compromise reduced and the necessity of definiteness forced upon it. The general preamble of present acts, interpreted according to administrative precedent, would give way to lengthy schedules arrived at in legislative controversy.

A Memorial.—Professor William Holmes McGuffey (1800-1873) taught moral philosophy at three universities, but gained lasting renown as the editor of the "Eclectic Series," the first set of graded readers offered school children of the United States. Millions of copies were sold, but the Professor's name had sunk into oblivion when—shortly after the war—diverse wits happened upon them and unearthed maxims they considered rather funny. But Mr. Henry Ford, passionately interested in the history of his country as a by-product of a famous libel suit, viewed the "Eclectic Series" in a different light. He declared that the McGuffey readers had "taught industry and morality to America." Another Detroiter, Mr. W. J. Cameron, waxed even more enthusiastic and looked upon the forgotten professor as the veritable creator of our present public school system—a function which, in Mr. Cameron's view, is entirely praiseworthy. At any rate, a committee was organized and labored with unimpeachable fidelity until fourteen tons of choice granite, reinforced by a bronze plaque, were erected as a memorial to Professor McGuffey in the valley of Little Wheeling Creek, not far from Washington, Pennsylvania. Among those in attendance were representatives of various universities and a delegation from Detroit.

Better Books Wanted.—A symposium of editorial opinion on the current reading tastes of the public is published in the October *Literary World*. Mr. Saxton of Harper and Brothers believes that the taste of the American reading public is improving. "The semi-popular novel sale," he says, "has fallen. There is rather wide interest for the first time in books other than fiction, such as economics or a well-written biography." Mr. Latham of the Macmillan Company notes the same improvement in taste and ascribes it to "increased leisure and gradual educational processes going on every year. In the last two years people are beginning to think, and demand better tools with which to think." Mr. Rimington of the John Day Company says, "For the first time American readers are aware of social problems. They are beginning to think and are interested in a book that is mentally provocative. Less people are reading trash today." Mr. Farrar of Farrar and Rinehart adds that "usually the greatest sellers do not come from those items deliberately planned for huge popular consumption." Mr. Hobson of William Morrow Company sees "a drift away from the superficial, clever, amusing fiction without much body. In non-fiction there is a decided trend to the social sciences and economics." In summary, practically all publishers, in the words of Mr. Williams of Appleton-Century, "believe that the taste of the public for good books is improving."

After Ten Years.—An anthology made up entirely of notable contributions to *GK's Weekly* will be published October 11 by the London firm of Rich and Cowan. At about the same time, one month before THE COMMONWEAL celebrates its tenth anniversary, *GK's Weekly* will bring out its 500th weekly issue. Founded by G. K. Chesterton and other writers who were in sympathy with his views on the social question, this review has been the persistent advocate of Distributism, or the wide distribution of private property among small owners, as a means of preserving and strengthening the liberty of the individual and the welfare of the family. Hilaire Belloc, Maurice Baring, J. B. Morton, Gregory Macdonald and W. R. Titterton are among the writers who have par-

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ticipated with Mr. Chesterton in this journalistic enterprise. Early in October *La Vie Catholique* of Paris also will commemorate its tenth anniversary. A special number of this weekly periodical will present "a faithful and exact picture of 'the Catholic life' of France" during the past ten years.

Strike Ended?—On September 20 the Winant Report on the textile strike was published. It stated that no recognition of the single union by the united body of employers permitting one inclusive bargain is possible. It proposed a special board similar to the one operating in the steel industry to hold elections at individual mills and guarantee that all workers are represented by the people they want. It asked for a Textile Labor Relations Board with full authority to supervise violations of 7a and other labor provisions. It recommended that the Bureau of Labor Statistics classify all jobs in the cotton industry to present facts on which to base hours and wages and wage differentials, and that the Federal Trade Commission analyze the general economic status of the textile industry, and that finally the President determine if wage increases are now possible. To cover the stretch out, an assignment board is suggested, which shall investigate upon complaint, make final recommendations and preserve a moratorium lasting until February on any increase in machine duty per worker. On September 22 the strike was called off on the basis of the report, the union interpreting it as providing an end of the stretch out, a method for determining hours and wages on a basis of fact, a practical recognition of the union, and a "reform in the whole labor provision of the code. . . . We have utterly abolished the control of labor relations by Code Authorities." Mill owners were silent, even on rehiring without discrimination. In many plants returning strikers found themselves locked out. Owners claimed the strike was persisting where it had brought a real shut-down.

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The Making of a Fascist.—The Italian decrees of September 18 providing for the military training of all males between eight and thirty-three throw interesting light on the present Italian conception of civic duty. At the age of eight all Italian boys are to become members of Fascist Balilla organizations to be prepared mentally and physically to bear arms. At fourteen they join the Avanguardisti, where by means of gymnastics and other sports they reach "a degree of individual and collective military training sufficient to permit their incorporation in preliminary formations." From eighteen to twenty-one the young Italian joins the Fascist Militia which is designed to "perfect his moral, gymnastic and military training in order to make of him a soldier physically and morally prepared." His compulsory military service lasts from the ages of twenty-one to twenty-three. Finally, he is subject to ten years of post-military training to preserve his "military spirit" and keep him in readiness with knowledge of the "most recent developments in the art of war." From the time he leaves elementary school until he graduates from a university the young Fascist will follow courses in "military culture" for twenty hours each scholastic year. In making public these decrees Mussolini declared, "The functions of a citizen and a soldier are inseparable." During the week it was announced that 1,250 new elementary schools and 11 institutions of higher learning are to be opened in Italy before the next academic year begins. Illiteracy, an obstacle to the spread of Fascist and other ideas, decreased 6 percent from 1921 to 1931.

Time Camera.—The Eastman Kodak Company and the International Bedaux Company exhibited last week a new type of portable camera and a motor driven projector which permit "the photographing of the element of time in human labor for the first time in the history of motion pictures without the use of a clock." The innovation is a constant speed motor which drives the camera at exact frame speed, at either the normal 1,000 frames per minute or at slow motion 4,000 per minute. The kodascope projector has also a constant speed motor which operates precisely in spite of any fluctuations in the electric current. Mechanical synchronization is provided so that the pictures are projected at exactly the same rate as photographed. There is also a "closed loop system" which permits showing pictures over and over again for analysis without any rewinding. It is designed to be a "yardstick for the measurement of man-power . . . that enables the observer to analyze hand motions, and to determine the exact time value of each." Mr. Keogh of the Bedaux Company expects it to be used in industry to establish "equitable 'normals' to measure working effectiveness," and to make possible the increase of workers' production "without adding to the strain of the job." It is thus perhaps a method of solving the question of the "stretch out," so violently debated during the textile strike.

The Problem of Relief.—Harry L. Hopkins, Federal Relief Administrator, declared on September 21 that after a study of the resources of each of the forty-eight states he had come to the conclusion that "many states are putting up less money than they should" for relief. He signified his intention of enforcing maximum state aid by withdrawing federal funds temporarily if necessary. He added that this criticism applied to cities and counties as well but said he would be reasonable. With the increased local aid of $100,000,000 he is demanding, Mr. Hopkins hoped that federal relief funds would last until April 1. The next day an executive committee of the United States Conference of Mayors, headed by Mayor LaGuardia of New York, placed before President Roosevelt the outline of a permanent relief plan, which recognized a large part of those employed at present as a permanent problem. This plan recommended that unemployable unemployed, except for disabled veterans, should be the charges of the state or municipality. Involuntary unemployed should be provided for by a permanent federal relief fund and as far as possible relief for able-bodied unemployed should be in the form of work at the prevailing wage rates. Low-cost housing was urged as one of the projects that the federal government should undertake in expanding its social service programs.

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THE PLAY

By GRENVILLE VERNON

The D'Oyly Carte Singers

TALENT plus intelligence plus sincerity—that is the secret, if anything so obvious can be called a secret, of the extraordinary success of the D'Oyly Carte Opera Company; and of these qualities the last is outstanding. There has been talent, there has been intelligence, in other Gilbert and Sullivan seasons in New York, but not within the memory of the present generation have performances been informed with the sincerity brought to them by these Savoyards. That the D'Oyly Carte singers should have delayed so long coming to New York seems incredible in the light of their astounding popular success. Of course there have been those who sniffed, who have declared that they wanted something more robust, that the English company was too refined, that we have heard better voices, that—but there are always such cavilers, and the best answer to them is that the great public has come, been delighted, applauded, and even cheered. That the D'Oyly Carte singers have given us Gilbert and Sullivan, even at the horrible charge of being too refined, and not the antics of Mr. X or the capers of Mr. Y, hasn't worried the public or the majority of the critics in the least. After all, Sir Arthur Sullivan's music is not to be sung like that of George Gershwin, nor are Gilbert's characters of similar texture to those in "Of Thee I Sing." Gilbert was a Victorian, and though he chastised Victorian foibles, there is scant evidence that he ever denied the basic Victorian canons of taste.

Yet good taste may be full-blooded, even earthy in a healthy sense. There was plenty of wholesome Gilbertian satire, though there was no vulgarity and no burlesque. Take, for instance, the performance of Wilfred Shadbolt in "The Yeomen of the Guard." It was earthy enough for anyone, but though Shadbolt is a lout he is not the village idiot, which so many comedians have made him, and Sydney Granville understood this perfectly. So too in "The Mikado" the Ko-Ko of Martyn Green and the Mikado of Darrell Fancourt, while hugely amusing, were played rather with the tongue in the cheek than with any exaggerated effort to be funny. The result was that their comic quality was intensified. Mr. Green and Mr. Fancourt and Mr. Granville are artists who realize that Gilbert knew his business. It would be too much to say that they play him "straight," for Gilbert himself would never have wished that, but they play Gilbert, and not Mr. Green and Mr. Fancourt and Mr. Granville. And in line with the sincerity of the artists themselves, the casting is equally sincere. Ko-Ko, for instance, the basic humor of whose part lies in the fact that he is a little man, was played by one, and not by a man of six feet two, as has been the case in more than one American revival. So too the characters who require distinction, have it. Leslie Rand's Sir Richard Cholmondeley and Derek Oldham's Colonel Fairfax were notable examples of this. In manner and in speech they were great gentlemen. And this authority extends down to the choristers, who bear themselves like members of the House of Peers or like true Yeomen of the Guard, and not like college youths or Broadway chorus men.

Among the men there have been many outstanding performances, but there has been one in particular which was an impersonation never to be forgotten—the Jack Point of Martyn Green in "The Yeoman." Jack Point is in many respects the most difficult part Gilbert ever wrote. He ought to be whimsical, pathetic, graceful, possessed of a voice, young, and at the end tragic. This is a tall order for a singer of light opera, and one which I myself never before saw completely filled. But Mr. Green is whimsical, and he is youthful, he is as graceful a dancer as Broadway has seen in many a day, he is a master of the pathetic, and at the end far more than that, a figure touched with the wand of true tragedy. Good as were his Chancellor and his Ko-Ko, his Jack Point was even better. The one weak spot among the men is the singing of Derek Oldham. Mr. Oldham is an admirable actor, and he knows how to sing, but his voice is of none too good a quality. Sullivan's music deserves a better tone than that given it by the chief tenor of the company. On the distaff side the singers, though admirable, are no better than those of many a previous American performance. With the exception of Dorothy Gill, all have pleasing voices, and Muriel Dickson a beautiful one. All know their business and perform it charmingly, and Marjorie Eyre rather more than merely that. Miss Eyre is a soubrette of original quality. In short, a delightful series of weeks are behind us, and fortunately still before us, at the Martin Beck Theatre.

The Great Waltz

TO THE critically inclined the fable of the frog who, wanting to be an ox, blew himself up until he burst, may have come to mind at this presentation at the Centre Theatre, Radio City. An intimate operetta to a naive libretto about the jealousy of the elder Johann Strauss for his son, has been expanded into a review which for costliness and mechanical effects has never before been equaled in New York, with the result that the story, the music and a group of admirable performers have been subordinated to a ridiculous extent. Strauss waltzes and arias, the fine singing of Marion Claire, Guy Robertson, and Dennis Noble, the admirable acting of Marie Burke, Ernest Cossart, and Richie Ling, were practically obliterated by moving scenery, costumes and light effects. The money sunk into this entertainment would have been sufficient to have kept Miss Le Gallienne's theatre for half a dozen seasons. That would have meant something to the American theatre. "The Great Waltz," even though it may succeed in getting back its original investment, means nothing, except another extravagant spectacle. (At the Centre Theatre.)

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OUR CATHOLIC COLLEGES AND HISTORY

Ottawa, Canada.

TO the Editor: Now that so many educators are awakening to the necessity of preparing young men for Catholic Action, it seems appropriate to draw attention to an aspect of our college curricula that has always seemed to me to be neglected. I refer to the teaching of history in the ordinary Catholic college.

We are faced with the problem of preparing Catholic leaders. Now a Catholic leader must be well versed in the activities of the Church through the ages, and well informed on matters that are constantly being mentioned in the writings and the conversation of men of culture. If he is to be ready to fill the position that he should occupy, the graduate of a Catholic college must know the story of the origins of the Church, of the persecutions she suffered, of her final triumph over the pagan forces of the Roman Empire. He must be informed about the Middle Ages, the relations between the Church and the temporal powers under the feudal system. The Reformation, its causes, its effects, the men and events that made it possible, must be familiar to him. He cannot be satisfied with vague, general notions. He needs a man's knowledge.

Now, how is he to get this knowledge, unless we require every student to specialize in history? Every young man has his course of studies mapped out in view of the profession he intends to enter, and according to the requirements of the state in which he must get his degree. Even those colleges that have charters and thereby enjoy a great deal of liberty must conform to the general course of studies offered in the state colleges if they want their students to compete with the others on an equal footing. They cannot insist on a student's taking four years of a subject that does not fit into the plan of studies that he requires. In fact, the including of an extra subject would drive boys away from such a college and destroy the end in view.

What can be done about it? In the first place, a great deal can be done in the case of those who elect history as a subject for their B.A. The course can be mapped out so as to give all those parts that a Catholic student as such should study. The teachers can be well chosen with a view to stressing this aspect of the course. The reading-rooms can be well stocked with appropriate books and periodicals.

The problem of those who do not elect history is far more serious and presents real difficulties. Debating societies and study clubs can be of assistance, but they are only a makeshift and can never give students a sufficient knowledge of history to make them useful soldiers of the Church Militant. They are designed to supplement classes and lectures, not to replace them.

A suggestion I would offer is that history be made obligatory in every Catholic college, not as a subject in the program leading to a degree, but as a special subject outside the curriculum. Critics may complain that this is the same thing so far as the effect is concerned, because if a subject is insisted upon and made obligatory, it is an extra subject, whether it is required for a degree or not. My answer to this is that we insist on many things in our colleges that are far from being of as much importance as history. Debating, dramatics, physical training, sports, and many other pursuits are not only encouraged but are practically obligatory, if not by regulation, at least by public opinion among the students and the members of the faculty. No student can safely keep out of these activities. He may not engage in all of them, but some of them must engage his attention and take up some of his time. Now, I am not belittling any of these activities. They are all useful and to a certain extent, necessary. What I mean is that they are surely secondary when compared with the proper grounding of our students in the fundamentals of history.

Father Lord has just published a book, "Religion and Leadership," which is simply a plan for religious teaching and training apart from the regular program of catechism and apologetics regularly given in our Catholic colleges. Could not a similar plan be followed in history? Now that Father Lord has given us the idea, it should be relatively easy to prepare an extra curricular course in history.

Our Catholic colleges exist at a tremendous cost of energy and money. We stress the need of them and tell our people to send their sons to them even though they must pay, when they could send them to state institutions for nothing. We are often badly equipped, with poor libraries and laboratories, so that our students are really handicapped. In spite of all this, we still keep up our institutions, sacrificing men and money that could be employed otherwise with considerable profit to the Catholic cause. All this is necessary on account of the importance and the necessity of Catholic education. Catholic education, however, is something more than that mere ordinary instruction given by Catholic teachers, with a little catechism thrown in as another subject in the program and not always taught by the ablest member of the staff. The mind of the Church is that Catholic education be given, and it should not be sufficient in order that her commands be fulfilled, that we maintain colleges that do not differ from the neutral or non-sectarian colleges of the country except for the perfunctory teaching of religion as a subject.

Where is all our boasted preparation for life, all the safeguarding of the faith of our young men, that one reads about in every college prospectus? Does the average graduate of our colleges know what to say when the Church is attacked? Does he know what he should concede and explain, what he should refute and deny? There is no greater harm done to the cause of Catholicism than that done by the supposedly educated Catholic who cannot speak for himself, but must blush and stammer when anything disparaging is said of the Church and her activities and teachings. Is it not high time for us to give serious consideration to our work in history as a necessary element of Catholic education?

REV. F. H. BRADLEY.

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LARGE CATHOLIC FAMILIES

Alexandria, Ind.

TO the Editor: I wish to commend Father Edgar Schmiedeler on his suggestion for the foundation of many Maternity Guilds in the not far distant future. His letter in the July 6 issue of your publication breathes charity toward those "well-intentioned ones who appreciate the blessings of chaste wedlock, the nobility of parenthood and the joys of making a home for loving children."

If the declining Catholic birth rate in this country is a matter of concern, consideration should be given those parents who, from a sense of honor, because of economic reasons feel obliged to forego the happiness of adding to their family. Since the findings of medical science have placed birth control on a legitimate and practical basis a new era has arisen for parents which brings with it new responsibilities and liberties. The matter of choice in having or not having children is a new liberty to the Catholic. It places a direct responsibility upon the parent for the number of children born to that family. If those in strained circumstances are made to feel that it is either a moral wrong or a matter of dishonor to beget children, they will limit their families.

Many children have been born during times of economic stress in the past because there were courageous women who feared neither poverty nor childbirth. There are still women of that type and men who appreciate fatherhood, and to help them in their aspirations toward parenthood would be a great social charity which might even approximate social justice.

HELEN BEARDSLEY.

CATHOLIC WEEKLIES

Baltimore, Md.

TO the Editor: My communication which you so kindly published anent a Catholic daily was intended to keep before your readers the need of this essential element of Catholic Action. I took occasion of the unfairness of the secular press toward Catholic principles and interests, to emphasize this need. A seed, one of many sown, that might arouse discussion and inspire a practical solution.

The need of a Catholic daily is evident. But the present Catholic weeklies (newspapers, not magazines) are not adequately supported. Therefore *a fortiori* the daily would not receive support. This is an unwarranted indictment of the American Catholic and the usual argument brought against the "impractical" advocates of a Catholic daily. But is this conclusion sound? Is this charge founded? I think not and for two reasons. First, that Catholics are not subscribing to the existing Catholic papers may be due to their content; second, a daily differs specifically from a weekly and consequently conclusions drawn from experience with the one do not necessarily apply to the other.

Most Catholics buy a paper for news, up-to-date, political and social, national and international as well as religious and local news. This they do not get from the Catholic papers, nor from their make-up is it possible they should. Weeklies are really not newspapers but compilations *sui generis,* religious publications of local and Catholic interest generally controversial in tone. Only a comparatively limited number of Catholics are sufficiently religious minded to subscribe to such papers. But is that what is meant by a Catholic daily? Is it not rather a newspaper of the same news-value as the various secular papers, but with a distinctive Catholic tone and an editorial policy that inculcates sound Catholic principles and evaluates problems from the Catholic viewpoint? Such for instance is *El Debate* in Spain, which publishes news essentially the same as the secular papers but in its editorial department and general tone reflects the Catholic attitude toward life.

The distinction drawn between a Catholic religious paper and a paper with a Catholic policy leads to a further consideration. The way to a Catholic daily lies not through evolution of a weekly into a daily, but rather the sacrifice of these local units to the urgent need of a nation-wide daily or regional dailies. This sacrifice the Holy Father asks in his letter to the Portuguese Catholics which finds universal application. The money now supporting local units, some of which are barely self-subsistent and most of which are ineffective considering their limited circulation, that money should be diverted to the founding and maintenance of a Catholic daily press, by a national drive, not for funds in general, but specifically for that purpose. By thus directing our financial resources, Catholic interests will get a hearing, the burden of double and triple educational taxation will be made known to the Catholic masses and to sympathetic non-Catholics, the injustice of threatened taxation of church property will be laid before the nation with the consequent saving of millions to the overburdened Catholic citizen.

CATHOLICUS.

"GOD WILL PROVIDE"

New York, N. Y.

TO the Editor: It will please THE COMMONWEAL to know that one of its readers, who wishes to remain anonymous, has given sufficient funds to install the elevator in the Home of the Little Sisters of the Poor on West 106th Street.

In the elevator, going up and down, two hundred old people and the Little Sisters will read the reminder: "Pray for the Donor."

REV. PETER MORAN, C.S.P.

A VOICE FROM THE BIG TOWN

St. Paul, Minn.

TO the Editor: There must be many people as eager as I am to say "Thank you" to M. E. M. for the letter in THE COMMONWEAL of August 17. The insight, skill and taste with which was set forth the urban point of view, with its supreme justification—the need for mental, spiritual and physical privacy—are beyond all praise.

FRANCES BOARDMAN.

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BOOKS

Cynical History

European Civilization and Politics since 1815, by Erik Achorn. New York: Harcourt, Brace and Company. $5.00.

THIS impressive history by Mr. Achorn is a large, complex and very careful book. The type of history it is—general, cultural—must either have the intense and arduous distillation of events the author has accomplished, or else be valueless. It is by no means valueless.

Mr. Achorn speaks of the historians of the last century: "In addition to developing a universally applicable technique, giving the impetus to a galaxy of new sciences, and throwing light on a host of important problems, historians were above all responsible for the rise of a true historical sense—a clear appreciation of the present as the product of forces working in endless evolution in the past." In the Preface the book is linked with some "New History" which regards culture as a whole, and throughout, the field of the history is taken as the whole life of Europeans. The author follows the definition very literally by accepting change purely empirically, an evolution in the primitive sense, a chain of events and ideas displaying variations and integrations with no direction and with, therefore, no acceleration.

A mere recognition that the present is a product of forces working in the past, however, does not give a "true historical sense." By his acceptance of history as something universal, a kind of philosophy, Mr. Achorn makes certain that anyone who differs with him philosophically will find his history far from soul satisfying. His "appreciation of the present" and valuation of forces of the past are not remotely satisfying nor convincing to a Catholic. Christianity receives a very meager treatment, so meager that in the book it is incomprehensible. It is reduced to a tenuous and remarkably separated thread, as a rule not positively distorted but completely submerged. Some typical English-speaking prejudices and judgments on Catholic countries and cultures and some particularly abbreviated treatments (e.g., on the Oxford Movement and Gladstone's early career, on French anticlericalism, on modernism and Pope Pius X) must seem to Catholics to result in perversions of the facts. It certainly doesn't help spread a Catholic or (in spite of good-will) unprejudiced view of history, although the Catholic reader automatically notes and makes up the difference for himself.

The book no less attacks current dialectical and catastrophic philosophies of history. It is probably fundamentally a thoroughly cynical work even if it does dwell upon the lot of the individual with most sincere sympathy. No way of knowing the individual is presented, no method of weighing changes, and there is no mechanism offered whereby those "forces in endless evolution" can do anything except move along in the same line with a hard Darwinian gradualness.

For one who opposes the philosophy of the book its great usefulness lies in the record. The record presents

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Next Week

THE ETHICS OF OUR CURRENT POLICIES, by John A. Ryan, considers "The ethical aspect of any practise or policy is more pertinent and more fundamental than the economic or the political aspect. A great part of the current comment on the policies of the New Deal, whether it be favorable or unfavorable, is fundamentally ethical. Despite the predominant concern of our age with material things, our most cherished and vital opinions and judgments are still determined mainly by our perceptions of right and wrong." Monsignor Ryan, professor of moral theology and industrial ethics in the Catholic University of America, and director of the Social Action Department of the National Catholic Welfare Conference, thereupon analyzes the fundamental rights or wrongs of the New Deal. This is a most important and stimulating article. . . . THE CRISIS OF GERMAN PROTESTANTISM, by Kurt F. Reinhardt, is a very good summary of the conflicts of differing Protestant theologies in Germany and their major premises. The differences are far from being merely ones of political expediency and an understanding of them should be useful and interesting to Catholics as well as non-Catholics. . . . THE MAJESTY OF THE LAW, by Edward Podolsky, tells of strange instances of the machinery of the law catching up petty offenders and grinding them into smaller bits than it commonly does with big offenders. "It is not the judges of the higher courts who can do most to prevent little crimes from becoming big ones or criminals being made of people who had no intention of becoming criminals," he concludes. "Real prophylaxis in crime lies with the policeman and the magistrate." . . . ANGELUS BELLS, by John F. O'Hagan, recounts instances encountered in various parts of the world of animals trained to respect the sounding of the Angelus bells.

precisely and accurately a tremendous quantity of material. All fields of activity are covered and the deliberate emphasis presents an excellent profane picture. The war, diplomacy, science, Russia, nationalism, and innumerable more elements are handled with a comprehensiveness remarkable for a single volume history. The rhetoric varies noticeably, but is always clear. Some sections take on a genuine warmth—for instance, that on Bismarck—but in general it is somewhat too precisely and synthetically adapted to the subjects, and perhaps somewhat overconsciously to the public.

It accomplishes what only good and serious histories can: it makes one realize freshly the impact of historical forces now operating, it preserves one from being altogether overcome by immediate personal environment, and it makes one respect historical balances as the products of enormous movements which merit honest study. And rather paradoxically, considering the theory of gradualism inherent in the whole world, the most important realization derived from reading it is the remarkable physical and ideological transformation of the West since Napoleon took ship for St. Helena.

PHILIP BURNHAM.

Traditional Poetry

Verses, Books One and Two, by Elizabeth Daryush. New York: Oxford University Press. $2.00 per volume.

Before Disaster, by Yvor Winters. Tryon, North Carolina: The Tryon Pamphlets.

THERE is a traditional norm of the English lyric, which is represented, for example, by the lyrics of Ben Jonson and, latterly, by those of Robert Bridges. The tradition is developed by Robert Bridges's daughter, Mrs. Elizabeth Daryush. Her verse, together with Mr. Yvor Winters's recent pamphlet, "Before Disaster," demonstrates that traditional poetry of high distinction can still be written in this "modern" world, if our poets will only choose to do so.

Traditional poetry is a formal poetry, and our men of letters are prejudiced against formalism of any kind. Yet, as Mrs. Daryush finely says:

> "No sound hath slumbrous ocean, but beside
> The unalterable shores that shut her in . . .
>
> "For the still floods of dormant heart and mind
> Feel not, nor know, save where they hindrance find."

Mr. Winters in the important critical preface to his pamphlet fully justifies the formalism of his recent poetry. He points out that "poetry is form," and that "the matter of poetry is and always has been chaotic; it is raw nature."

The statement calls for only one qualification. The matter of poetry may possess a certain latency of form which derives from social tradition and from literary convention. Mr. Winters in his earlier poetry did attempt to impose form on chaotic sensation and to master experience "in the raw," without the intervention of these

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shaping elements. By virtue of a rare integrity of spirit he succeeded where the majority of equally gifted contemporaries failed. Yet he accomplished more than was demanded of him, and this abuse of the will, as I call it, imparts to much of his poetry a sense of strain, a quality of cold inhumanity which displeases. The point must not be overemphasized, however, for with each new book of verse it applies with ever-diminishing force.

Mr. Winters and Mrs. Daryush deal largely with the same problems; for the concept of a traditional norm is opposed to the favorable post-Romantic theme of the isolated uniqueness of individual experience, and yet traditional poetry may, and must, approach this theme, while maintaining its own central position. Mr. Winters is chiefly interested in the metaphysical aspects of the problem; his theme is the naked struggle with formless contemporaneity. Mrs. Daryush deals with the more ethical aspects of the problem. Her central theme is that of daily duty and self-respect, as opposed on the one hand to the demon of self-annihilation, and on the other hand to the impossible angel of destructive perfection, or of spiritual pride. The immediate subjects of her poems cover a wider range of material, are more homely and more conventional than those of Mr. Winters. She writes of the common subjects of Protestant idealism, of the gardener's funeral, or of wild flowers which, like her own poetry are

> "So diminished, that men pass
> Their sweet faces by unknown."

Her treatment is conditioned by social tradition and literary convention. Hence she moves with grace, ease and assurance. If her poetry lacks the hard finality of Mr. Winters's, it is more congenial and more persuasive. I prefer Mrs. Daryush's poetry, though it is quite possible that Mr. Winters's may be the greater.

J. V. CUNNINGHAM.

A Wise Man

The Smith of Smiths, Being the Life, Wit and Humor of Sydney Smith, by Hesketh Pearson; with an Introduction by G. K. Chesterton. New York: Harper and Brothers, $3.50.

IN REVIEWING for the *Edinburgh Review* an anniversary sermon of the Royal Humane Society, Sydney Smith wrote in 1802: "An accident which happened to the gentleman engaged in reviewing this sermon proves, in the most striking manner, the importance of this charity for restoring to life persons in whom the vital power is suspended. He was discovered with Dr. Langford's discourse lying open before him, in a state of the most profound sleep; from which he could not, by any means, be awakened for a great length of time. By attending however, to the rules prescribed by the Humane Society, flinging in the smoke of tobacco, applying hot flannels, and carefully removing the discourse itself to a great distance, the critic was restored to his disconsolate brothers."

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In a footnote to Dr. Langford, he adds: "To this exceedingly foolish man, the first years of Etonian education were intrusted. How is it possible to inflict a greater misfortune on a country than to fill up such an office with such an officer?"

Though this passage is not in Pearson, similar quotations reveal the trenchant and humorous qualities characteristic of the writings and sayings of Sydney Smith, with the result that a highly entertaining book lies ready to hand for all who enjoy wit, plain dealing and common-sense observations, more often than not clothed in the raiment of nonsense. When we recall that Smith, first editor of the *Edinburgh Review,* fought in and out of season for Catholic Emancipation, repeal of "monstrous punishments of the Game Laws," justice on behalf of the indigent accused, betterment of prisons and the prisoners' lot, total abolition of the slave trade, extirpation of the "Rotten Boroughs" and reform of Parliamentary representation and, in general, for individual or class freedom against absurd or unjust curtailment, then we realize more clearly his place in the England of the earlier nineteenth century.

If the facts of Smith's life are more clearly presented in George W. E. Russell's biography in the English Men of Letters Series, and if we discount the somewhat striking parallels between this work and Mr. Pearson's, both in wording of the text and choice of quotations, *The Smith of Smiths* is richer, and, being laid on a broader canvas, a more comprehensive picture than the standard "Life."

Mr. Pearson has made Smith live again, surrounded by such friends as Rogers, Brougham, Horner, Jeffrey, Scott, Macaulay, Lady Holland, and, later, by Richard Monckton Milnes, Barham, and Dickens—enough for the uninitiate to make his mouth water, and, for the fortunate reader, to lick his chops.

CORTLANDT VAN WINKLE.

Brave Men All

Napoleon and His Marshals, by A. G. Macdonell. New York: The Macmillan Company. $2.50.

NO OPERATIC impresario ever had to deal with a more exasperating company of prima donnas than had Napoleon with his galaxy of marshals. Their vanities, their jealousies, their backbitings show that the masculine soldier is no whit behind the feminine singer in these presumably feminine qualities. Yet very masculine they were, despite these qualities; brave men all—some like Lefèbre appallingly stupid; a few, three at the most, Davout, Masséna, and perhaps Lannes, touched with military genius; one, Bernadotte, a politician *par excellence;* the rest able tacticians, but incapable of commanding armies of their own.

The forbearance with which the Emperor treated them was made possible only by the knowledge which he had that not one of them was able enough to stand out against their master. He knew them for what they were—naughty children whose only bond in common was their worship of this master—and he was

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wrong only in the case of Bernadotte. And children in age they were, for marshals of France! Murat was thirty-seven; Soult, thirty-five; Lannes, thirty-five; Ney, thirty-five; Davout, thirty-four; Bessières, thirty-six. The nestors were Berthier, fifty-one; Moncey, fifty; Masséna, forty-eight; and Augereau, forty-seven.

It is the story of these men that Mr. Macdonell tells most colorfully with a keen sense not only of the military ability of his protagonists, and a feeling for them as soldiers, but of them as human beings. Mr. Macdonell can be malicious, and his figures certainly only too often deserve it, but his malice never becomes an end in itself, but only one of the colors on his palate. Especially able are his appreciations of Masséna, Murat, Davout and Ney, but for some reason he neglects, though he does not belittle, Lannes.

Children of the Revolution they were all, and with the exceptions of Davout, Berthier, Marmont, Poniatowski and Grouchy, sons of the people too—combinations often of the gallant soldier and the parvenu—at once magnificent and slightly ridiculous. Mr. Macdonell has brought them brilliantly to life.

GRENVILLE VERNON.

For the Student

A Bibliography of Aesthetics and of the Philosophy of the Fine Arts from 1900 *to* 1932; *compiled and edited by William A. Hammond. New York: Longmans, Green and Company.* $3.00.

PROFESSOR HAMMOND has added nearly two hundred titles in this revision of a work which included more than two thousand when it was first published in 1933. Since the volume is likely to become the standard handbook in its province, it is perhaps time to point out that in another revision the compiler will do a greater service to students by improving his arrangement and adding cross-references than by multiplying titles alone.

The assembling of titles is the smallest part of a good bibliographer's work, which really begins with classification. No one expects to find all the works he thinks important in someone else's list; but the titles which are included should be easy to find, and easy to relate according to natural divisions of the material. Professor Hammond's arrangement is certainly inconvenient for most students, it is supported by no cross-references, and its only index is an index of authors' names; so that one who uses the book is forced to page through it from cover to cover, often missing a pertinent work because it has a misleading title and often wasting time upon a work which is badly classified.

In another revision introduction of more minute subdivisions, calculated to help a student interested in a given theoretical problem (Rhythm, Communication, etc.) and the addition of a subject-index would not only facilitate the use of the list but help the compiler by indicating where the chief lacunae of his collection lie. There are, of course, many lacunae; but this is a good beginning toward a truly ample guide.

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Briefer Mention

An Evaluation of the Philosophy and Pedagogy of Ethical Culture, by Dr. Samuel F. Bacon. Washington, D. C.: Catholic University of America.

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